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EBEC'S RIGHT TO SURVIVE (editorial, page 3)

THE CANADIAN JEWISH NEWS

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Mr Arthur Goldberg, former US Supreme Court judge and Ambassador to the United Nations, addresses the opening session of the Brussels conference

Israel's vital interests at stake

NO CONCESSIONS TO MOSCOW

Israeli Air Force has the answer

JCNS exclusive from Jerusalem

The Israeli Air Force is confident that it has a total answer to Egypt's anti-aircraft missile system.

Israeli newspaper reports say that the country's pilots have used the ceasefire period to develop new techniques and absorb new equipment.

The Jerusalem Post's military correspondent has drawn attention to foreign reports of the delivery of Shrike missiles which home in on radar, of pilotless retrievable aircraft, and a great deal of electronic and other radar equipment received by Israel from America.

An Israeli Phantom jet

According to London press reports, Israel now has more than 60 American Phantom jets. An additional 12 are due to be delivered by May.

Israel is also said to be working on her own air-to-air missiles.

AMERICANS OPPOSE RUSSIAN TACTICS

by the CJN diplomatic editor

Washington told Moscow this week in quite undiplomatic terms that the United States will not tolerate Russia's new propaganda campaign against Israel. In fact, the Soviet Ambassador to the United States, Anatoly F. Dobrynin, was told on Monday by US Secretary of State William P. Rogers that the American government cannot understand why Russia has now launched a campaign against Israel when an effort is being made to reconcile the positions of the adversaries in the Middle East conflict.

US WILL NOT BOW TO BLACKMAIL

Diplomatic sources in Washington say that the United States government refuses to yield to what one official termed Soviet blackmail. The American government also resents the publicity that the Soviet Union is trying to get from its public statement in which it assumes the role of the defender of Arab intransigence.

The Department of State officially declared that it sees "Little to be gained by overt propaganda on the Arab-Israeli conflict." The United States also rejected as nonsense the Soviet Union's last statement in which Moscow accused the American government of being responsible for Israel's uncompromising position.

The United States also is uncertain about calling a meeting of the Big Four, a move favored by the Soviet Union.

ISRAEL WILL FORGE OWN DESTINY

In Jerusalem a spokesman for the government of Israel said that the Jewish State is confident that time is on the side of its government and that the Israelis will not be blackmailed into giving up their security. Israel is ready to negotiate, Golda Meir is quoted as having said, but will not be dictated to by Moscow and Cairo where her vital interests are at stake.

The cry of world Jewry

'LET SOVIET JEWS GO'

JCNS exclusive from Brussels

The assembly hall of the Palais des Congrès was filled to overflowing when the world conference on Soviet Jewry.

In addition to the 1,700 people with seats, hundreds stood wherever they could find a place as Soviet Jews who had recently emigrated to Israel gave testimony to their faith in Israel and the ordeal which their brethren in Russia who had retained Jewish consciousness were undergoing.

More than 800 delegates from 38 countries had arrived that morning and they were joined by some 200 journalists.

The "Brussels appeal" was solemnly adopted as the culmination of the conference.

It calls on the civilised world to urge the Soviet authorities to ensure for those Jews wishing to settle in Israel the unhindered right to do so.

It also urges the right of Soviet Jewry to live in accord with their cultural and religious heritage, and ends with the pledge that Jewry will not rest until their coreligionists in the Soviet Union are free to choose their own destiny.

The first Soviet Jew to speak at the opening was Major Grisha Feigin, the much-decorated Red Army hero, who left Russia only two weeks ago.

Describing to the conference the sad plight of Soviet Jewry, he declared that a whole "antisemitic school of philosophy" with several branches existed in the Soviet Union.

Major Feigin was introduced by Rabbi Herschel Schacter, the chairman of the American Jewish Conference on Soviet Jewry, who recalled that they had assembled on the anniversary of the Red Army which had fought so valiantly against racialists during the Second World War.

He then emphasised that the purpose of the meeting was "to make such a struggle unnecessary."

Major Feigin was followed by a former Moscow architect, Mr Vitaly Svetchinsky, who said that the Soviet authorities' attitude to Jews wanting to emigrate to Israel was: "The Jewish people must pay for all the evil Israel is doing."

His reply, he said, was a simple one: "Whether my people is good or bad, I belong to it for ever."

Dr Mendel Gordin, formerly of Riga, testified to the obstacles put in the way of applicants for emigration. They could not gain admission to university or find a job.

He pointed out that there was a powerful streak of sadism in the Soviet policy of assimilation and antisemitism. Everything was made difficult for a Jew who recognised himself as such, Dr Gordin declared. Sometimes a man was given permission to emigrate, while his wife was refused this permission.

One of the highlights of the assembly was the message of Mrs Golda Meir, the Israeli Prime Minister.

She said: "The Jewish revival in the Soviet Union arises and draws inspiration from the deepest strings of the historic heritage of our people. This revival is in no way related to antagonism of any kind to the Soviet régime."

"We must ceaselessly demand that every Jew who wishes to come to his historic homeland and to participate in its rebuilding shall be permitted to do so."

Mr Arthur Goldberg, former American Supreme Court Justice and representative at the United Nations, said that the aim of the meeting was not to malign the Soviet Union but to "seek aid and comfort" for Soviet Jewry.

"I say to the Soviet leaders, do not turn your backs on the civilised world. Respect the opinions of humanity, do not threaten the cause of peace and progress in your country by unfounded prejudices and excuses."

There was dissatisfaction among some delegates, particularly some American delegates, when the conference organisers would not admit Rabbi Meir Kahane, the leader of the Jewish Defence League in the US.

Rabbi Kahane, who wanted to give a press conference in a Brussels hotel, was arrested by Belgian police and expelled from the country.

Petitions for exit visas to Israel from 1,185 Jewish families in Leningrad, Moscow, Georgia, Latvia, Lithuania, Ukraine, Byelorussia, Moldavia, Uzbekistan, Urals and Siberia were contained in a letter handed to the UN Secretary-General, U Thant, by the Israeli representative, Mr Joseph Tekoah, on Wednesday.

West Bank rule praised

Paris, (JCNS). - Israel's administration of the occupied territories conforms with the Geneva conventions, according to Mr. Touffait, the Attorney General of the French Supreme Court of Appeal.

This finding, which he made public last week, is the outcome of an elaborate study by a delegation of the French-Israel Jurists' Association which he headed on a recent visit to Israel.

The visit was prompted by Arab allegations of Israel's violation of human rights and Israel's refusal to permit the entry of a United Nations inquiry team. (This refusal stemmed from the Human-Rights Commission's decision not to investigate the plight of Jews in Arab countries.)

The delegation attended a sitting of an Israeli military court in Nablus during its tour of the occupied territories. "We can testify," Mr. Touffait declared, "that the rights of the defense are integrally preserved."

Mr. Touffait admitted that there were such measures as administrative detention and night-time arrests, but these, he said, "accorded with the Geneva Convention for occupation regimes."

Mr. Touffait then emphasized that Israelis, having suffered in their countries of origin, were "profoundly democratically minded and this influenced them not to harm minorities."

ARAB RANKS THROWN INTO DISARRAY

JCNS exclusive from Jerusalem

Whatever may result from the tortuous movements towards peace being made by Egypt and Israel in the glare of world-wide publicity, they have thrown the Arab camp into considerable disarray.

The terrorists, weakened by the firmness of King Hussein of Jordan to bring them to heel on the one hand, and the effective Israeli countermeasures on the other, have now started quarrelling among themselves.

And Hussein is in a huff with Egypt's President Sadat, fearing that he may be double-crossed. Hussein has cancelled a visit to Cairo which was due to begin Thursday, and recalled his Ambassador in the Egyptian capital.

His fear is that Sadat may be thinking of making a separate peace with Israel.

Hints of this show through Sadat's Newsweek interview when he said "it is for the countries (Jordan and Syria) themselves to decide whether there should be minor concessions to Israel in their former territories occupied by her." His remarks about a Palestine State for the Arabs were also somewhat ambivalent.

Hussein has all along been more willing than any other Arab State to come to terms with Israel, even if this means revision of the old borders, but has assumed that this would be done in simultaneous, even if in separate talks with Israel.

Egypt going it alone has not formed part of his calculations.

At the same time signs are multiplying that Colonel Muamar Gaddafi, Libya's fiery dictator, is revising his ambitions to snatch the late President Nasser's mantle as the pan-Arab leader in the anti-Israel struggle.

He is reported to be disillusioned with the lack of enthusiasm shown by his partners in the embryonic Arab Federation, Egypt, Sudan and Syria, and is turning his attention to his country's internal problems.

The terrorists, engaged in sporadic fighting with Hussein's troops in Jordan, have now turned on their leader, Yasir Arafat, who also heads the largest group, El Fatah.

At an abortive meeting in Damascus last week-end of the central committee of the Palestine Liberation Organization, on which the main terrorist organizations are represented, the terrorist political leadership was attacked by "Brigadier" Abdel Yahya, the commander of the Palestine Liberation Army, said to have 7,000 members.

He has suspended his membership of the central committee pending the meeting of the terrorists' "parliament", the PLO's National Council, due to be held in Cairo next Sunday.

JERUSALEM FLATS TO BE ERECTED

Jerusalem, (JCNS). - Recent criticism by the US State Department of Israel's building plans for East Jerusalem was pointedly rejected the other night. Without one dissenting voice, the Jerusalem municipal council approved a Housing Ministry plan to build the first 2,000 housing units' of 21,000 to be constructed in and around East Jerusalem.

Before Washington's strictures, there had been many critics of the Ministry's plans within the municipality on planning and aesthetic grounds, though not for political reasons.

Nevertheless, the Mayor, Mr. Teddy Kollek, did make the point that the municipality must have overall responsibility for building within the city limits. At the same time, he stressed the Government's obligation to provide the necessary funds.

The US State Department spokesman, Mr. Robert McCloskey, said last week after the development plans for Jerusalem were announced by the Israeli Housing Minister, Mr. Zeev Sharef, that these plans were "unacceptable".

This "unilateral action" would prejudice the ultimate status of Jerusalem.

Following this criticism, Mr. Kollek said his municipality had no alternative but to ratify the plans immediately. Failure to do so would suggest a political difference of opinion in Israel, while no such difference existed.

The UN Secretary-General U Thant, last Friday issued a special report on the "master plan" for Jerusalem.

U Thant complained that Israel had not replied to two notes he had sent in December and January, asking what Israel contemplated doing with the former UN headquarters in the Government House compound there, and requesting that any work there be suspended.

Egypt and Jordan have protested to the United Nations against the building plans. The project was meant to serve a "military purpose" as well as housing "new waves of Jewish immigrants" and perpetuating the "occupation" of the city, they charged.

There are reports that the two Governments are thinking of asking for a meeting of the Security Council on their complaint.

Commentary

by M.J. NURENBERGER

THE CONFRONTATION

It is reported that Golda Meir, at the conclusion of her most recent talks with Richard Nixon, told the American President:

". . . Mr. Nixon, you are president of the United States; you are acting in the interests of America. I am Prime Minister of Israel; consequently mine is the policy of Israel, that of promoting her security."

This dialogue should be carefully analyzed in the weeks to come. It seems to me that the confrontation between American and Israeli interests is now at hand. Can these two viewpoints be reconciled? I believe this question will become a primary issue in the very near future.

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When U.S. president Nixon stated last week that there could be no meaningful settlement between the Arabs and Israel without recovery by the Arabs of lands lost in June '67, it caused a feeling of elation in Cairo.

For several months now, since the dissolution of the Government of National Unity in Jerusalem when Menahem Begin's Gahal party left the coalition—Israel has been consistent in her retreats from previously proclaimed "firm attitudes".

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The first change of position—under American pressure—was that of abandoning the policy of insistence upon *direct negotiations* with the Arabs, the very acceptance by Israel of the Jarring mission talks through a third party—was the first pullback from firmly established views.

The acceptance of the November '67 Security Council resolution—withdrawal to the pre-Six-Day-borders—was the second concession. That was when Begin left the Government of National Unity. At that time those in Israel who had opposed the acceptance of the terms of the Jarring mission—the '67 resolution—stated that the semantics of that resolution would become difficult, almost impossible to explain to world opinion: Israel says, and rightly so, that the original resolution of the Security Council speaks of withdrawal to June 4, '67 borders, not *the* borders. Thus border changes are implied in that resolution. In fact, at the time the U.S. and the U.S.S.R. were arguing the point, and the pronoun *the* was not included in the '67 Security resolution.

*****

Yet the Arabs and the Russians have been insistent from the very beginning that the '67 resolution meant withdrawal from *all* territory conquered in the June war; so did the French. The British became pro-Arab recently—because of threats from Arab governments.

The U.S. government, the only one among the Big Four, admits the necessity of making some "unsubstantial" changes in favor of Israel. Thus, how far will Washington go in defending Israel's right to "secure borders?"

Do these "unsubstantial" changes include the unity of Jerusalem, Israel's presence at Sharm-El-Sheik, the Golan Heights? The opinions among diplomats are divided on this issue. One point is certain: Should Washington decide to give in to the Russians, we shall doubtless behold the first U.S.-Israel confrontation.

However at this moment I am still betting on Washington.

SOVIET JEWS BRANDED 'PEOPLE'S ENEMIES'

JCNS exclusive from Brussels

Soviet Jews have been warned in the Communist Party newspaper Pravda that the adoption of Zionist tenets amounts to a declaration of being an "enemy of the Soviet people." This warning inevitably revives the spectre of the Stalinist purges.

The threat came as the fierce Soviet propaganda campaign against the Brussels Conference on Soviet Jewry, described as "another anti-Soviet provocation," reached a crescendo last week. It was contained in a two-part article by a leading commentator, Vladimir Bolshakov, and bore the stamp of authority.

In phrases reminiscent of the Nazi era, the article paints a picture of a Zionist conspiracy working to capture power throughout the world.

After saying that "Zionism's actions are directed not only at supporting the State of Israel," it continued:

"The international Zionist corporation in the form of the World Zionist Organisation and its lobby, the World Jewish Congress and other numerous ramifications and branches, is at the same time also a huge association of financial capital, an international espionage centre and a smoothly operating service for misinformation and slander."

The article accused "international Zionism" of trying to "use tourists and some Western journalists, businessmen and students" for the illegal importation of Zionist literature into the Soviet Union and of "organising in our country some kind of underground (movement)."

At the same time, the Soviet Government requested the Belgian Government to cancel the Brussels conference.

But the Belgian Government rejected the Soviet protest, stressing that the conference was private and that it had no reason to interfere.

Moscow's acute preoccupation with the conference was shown by the dispatch to Brussels of four of its foremost Jewish propagandists to press the line that "the overwhelming majority of Jews in the USSR are active patriots of their Motherland, who have achieved much and who have built a Socialist society with people of other nationalities."

This was stated at a press conference in Brussels last Friday by Colonel-General David Dragunsky, one of the two highest ranking Jewish officers in the Soviet Army, twice decorated as a Hero of the Soviet Union. He has been used for similar missions before.

Was it not "blasphemous" to speak about "saving Soviet Jews" and to start the conference of Zionists on Soviet Army Day (February 23), seeing that this army "actually saved Jews from total extermination from Nazism?" he asked.

On Monday, General Dragunsky, together with Professor Samuel Zivs, vice-president of the Soviet Association of Jurists and two other colleagues, addressed a meeting of the Belgian-Soviet Friendship Society and laid a wreath at the Memorial to the Jewish Martyrs in Brussels.

Professor Zivs told the meeting that emigration was a legal right in the Soviet Union. But the procedures might take several months.

He claimed that 3,000 Jews had left Russia for Israel in the past two years. Some thousands more might wish to emigrate, but the great majority of Russian Jews were satisfied with life in the Soviet Union, he said.

A bizarre note was struck over the week-end when Dr Nahum Goldmann, the president of the World Jewish Congress, one of the organisers of the Brussels conference, was reported as having said that the plight of Soviet Jews had been "exaggerated and overdramatised."

He later claimed that he had been mis-reported, declaring that he had said that the demands for the right of Soviet Jews to emigrate to Israel should be proclaimed without using "demagogic methods, including violence."

The Lubavitcher Rebbe has "forcefully protested" that he is opposed to all public demonstrations on behalf of Soviet Jewry, which had had "the most terrible consequences for countless Jews" in the Soviet Union. "Quiet diplomacy" was the only successful way to help them, the Rebbe said.

TORONTO SYNAGOGUES AND ORGANIZATIONS

SOVIET JEWRY LEARN-IN

A Learn-In has been arranged to probe in depth the political, historical, economic, social and national roots of the current predicament of the Jews in the Soviet Union.

This Learn-In under the auspices of the Labor Zionist Movement, Farband Labor Zionist Order, Pioneer Women and The Student Action Committee for Soviet Jewry, will take place on Sunday, March 7th at 10 a.m. to 4 p.m.

A distinguished panel has been assembled drawn from the world of academic faculty, community leaders, heads of important national organizations as well as the university student body. For the first time, in a cool analytical fashion, the serious problem of Soviet Russian antisemitism and racism will be probed.

MILHAUD'S MUSIC AT TEMPLE SINAI

A rare and technically difficult work, "Sacred Service (Avodath Hakodesh)" by the 20th century French composer Darius Milhaud, will be performed at Friday night services, March 12, 8:30 p.m. at Temple Sinai Synagogue, 210 Wilson Avenue.

Cantor Severin Weingort will be participating along with the augmented choir of Temple Sinai under the direction of Ben Steinberg.

Milhaud is famed for a combination of sparkling lyricism and technical brilliance as well as his innovations with polytonality. His works are becoming extremely popular with knowledgeable segments of the North American musical audience.

HY BESSIN

HY BESSIN ADDRESSES WORLD CONFERENCE

Hy Bessin, President of the Federated Zionist Organization of Canada, spoke at the recent World Conference on Soviet Jewry in Brussels, Belgium.

Said Mr. Bessin, "Events before, during and after the Six-Day War have given courage to Soviet Jewry to say, as did the Prophet Jonah, 'I am a Hebrew and fear only God'."

Mr. Bessin also told the assembled delegates that the conference should encourage the establishment of committees for Soviet Jewry throughout the world.

ORT DINNER

Special guests at the March 25th dinner celebrating the annual ORT Day at the Murray House, Toronto, will be Their Excellencies, Governor General and Mrs. Roland Michener.

ORT, the Organization for Rehabilitation Through Training, is an international organization which maintains technical schools in over 20 countries.

The dinner is under the sponsorship of Toronto Men's ORT and Toronto Women's ORT whose respective presidents are Mr. and Mrs. E. Gotz.

NER ISRAEL YESHIVA

On Saturday February 20th close to thirty students from different schools in Toronto and Hamilton were the guests of Ner Israel for the monthly Yeshiva Shabbos.

Many Yeshiva students explained the goals and objectives of the Yeshiva to the visitors.

The Rosh HaYeshiva, Rabbi Y. Weinberg, analyzed the means used by the Russian Government to deprive the Soviet Jews of their identity in a special shiur.

Motzoei Shabbos a Melave Malka was prepared by the Ner Israel Father's Association. The guest speaker was Rabbi M. J. Burak, spiritual leader of the Beth Jacob Congregation of Toronto.

JON VICKERS AT BETH TIKVA

Jon Vickers, world renowned tenor, will appear in concert at Beth Tikva Synagogue on March 13th.

The program will be comprised of sacred music based on Old Testament themes and will also include selections from the music of Purcell, Saint Saens, Beethoven, Handel and Brahms.

NER ISRAEL ALUMNI PROGRAM

A stimulating program initiated by the Ner Israel Yeshiva for its Alumni several weeks ago has been most successful.

The program includes a Hashkafah Shiur given by the Rosh Hayeshiva, Rabbi Ya'akov Shmuel Weinberg Shlita, a Nach Shiur given by the Rosh Mesivta, Rabbi Uziel Milevsky and a seminar headed by Rabbi Moshe Hochman of the Ner Israel Yeshiva Faculty.

The shiurim are given every Sunday evening at 8:15 p.m. in the Yeshiva.

TO ADDRESS ZIONIST LUNCHEON CLUB.—Dr. George F. Davidson, President of the Canadian Broadcasting Corporation, will address a Luncheon Club meeting cosponsored by the Zionist Organization of Canada and the Toronto Zionist Council on Tuesday, March 9th, at the Park Plaza Hotel in Toronto.

Dr. Davidson will explain the CBC network's policy and handling of reports from the Middle-East.

Dr. Davidson was appointed President of the Canadian Broadcasting Corporation in February, 1968.

HONORED BY YESHIVA UNIVERSITY.—Gershon Stern (right), of Westmount, president of Montrose Builders, Ltd., beside his son Jonathan and wife Merle, was honored by Yeshiva College alumni at the annual dinner of the College's Alumni Association. Mr. Stern received the Bernard Revel Memorial Award for achievement in community service. Also pictured (left) is Alumni President Irving Ribner.

Foreign banks

By ARYEH GREENFIELD

JCNS exclusive from Jerusalem

Unlike many other developing countries, Israel possesses many local banks which dominate the national economic scene. This was true even before the establishment of the Jewish State; banks owned and controlled by local interests even then set the tone in the "Jewish sector" of the economy in Mandatory Palestine.

Several of these veteran banks have grown in importance, some of them expanding beyond the borders of this country. Bank Leumi owns banking subsidiaries in London and New York; Israel Discount Bank operates two large branches in New York City; Bank Hapoalim not long ago opened a representation in Great Britain; these, and others, are represented in Switzerland and West Germany, the Bahamas and Latin America.

All this, however, does not contradict the operation of foreign banks within Israel, as well. Of the foreign banks active here in 1948, one has expanded, two have closed down -- Holland Bank Union and Ottoman Bank -- and one continues more or less in its traditional manner. One new arrival opened an Israel office last year.

The largest foreign bank on the Israel scene was, and remains, Barclays Bank (DCO). This was only natural when this country was part of the British Raj's dominions; Barclays in a world-wide institution, with special emphasis on the Commonwealth.

After Israel became an independent State, observers noted a certain indecision in the policies of Barclays: should they pull out of the new State, with its uncertain future, or should they stay and make every effort to grow with it? For some years they hesitated, and their Israel branches consequently showed signs of stagnation. Finally, however, a clear decision was taken in favor of service to the Israel economy, and growth with it.

Barclays operates no less than forty-four branches, in twenty-two different Israel towns and cities, in all parts of the country. Some of these are the continuation of branches operating since long before 1948; others, such as the ones in Ashdod, Dimona and the Dan Hotel, Tel Aviv, very clearly are the result of more recent development.

Naturally enough the largest number of offices is in Greater Tel Aviv, with thirteen in different neighborhoods of the city itself, and three more in the satellite towns of Ramat Gan, Givataim and Petah Tikva. Seven branches are located in Jerusalem, three in Haifa.

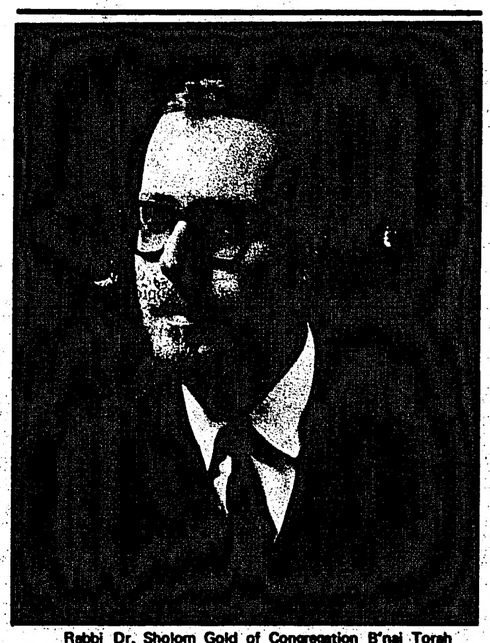
Of special interest are Barclays offices in Nazareth and nine large Arab villages, mostly in Galilee. Before 1948 most of these communities had almost nothing to arouse any bank director's interest. Two decades of growth and prosperity in the Jewish State have made them worthy of Barclays attention.

All this does not refer to offices operated by Barclays until 1967 in the areas then under Jordan control. No bank reopened for business in this territory after the Six-Day War; on the very first day of hostilities their funds were transferred to the Amman offices, leaving the local branches high and dry, unable to meet even a small portion of their obligations.

The other veteran foreign bank in Israel is PKO, the local branch of a Warsaw based international banking organization. The Tel Aviv office has been in operation for many years, beginning long before the end of the British Mandate. Since the break of diplomatic relations between Israel and Poland, this has remained the only representation of Polish interests here.

PKO has been, and apparently will remain a small factor on the Israel business scene. Unlike Barclays it has made almost no effort to attract local depositors, and most of its activity is concerned with commerce from and to Eastern Europe. Under the impact of strained political relations this trade has suffered but some of it does persist. As a matter of fact, with some "iron curtain" countries Israel trade has expanded, and the future may yet witness the victory of intelligent, and mutual, self interest over un-

(cont. on page 5)



Rabbi Dr. Sholom Gold of Congregation B'nai Torah was recently elected president of the Rabbinical Council of America, Ontario Region. Rabbi Gold succeeds Rabbi Dr. Nachum L. Rabinovitch of Clanton Park. Also elected were Rabbi Emmanuel Forman of Shaarei Shomayim, Vice-President; Rabbi Meyer Berglass of Shaarei Tefilla, Secretary and Rabbi Larry Langer, of Beth Zion Congregation, Oshawa, Treasurer.

TORONTONIAN HEADS ALPHA OMEGA.—Dr. Murray Cornish of Toronto has been elected International President of Alpha Omega, the world's largest Jewish fraternal organization in the field of dentistry, today numbering 15,000 members worldwide.

The eminent dentist-educator, installed at the helm of Alpha Omega at its recently held 63rd annual convention in New Orleans, is chief of oral diagnosis in the Department of Dentistry at New Mount Sinai Hospital in Toronto.

Elected to the Presidency of the Toronto Academy of Dentistry in 1963, Dr. Cornish is a Fellow of the International College of Dentists.

IN TRIBUTE TO MYER NOSS DRAZIN.—The Mizrachi Women of Ottawa have established a Fund to honor the memory of Myer N. Drazin, lifelong Zionist and indefatigable communal worker whose recent passing has left an unfillable void in leadership ranks. The proceeds will be used in the new Mizrachi Dormitory and Staff-House at Kiryat Harav Herzon, B'nei Braq.

CANADA ISRAEL AIRLINK

The beginning of a new era of direct communications between Canada and Israel will be initiated 5:30 p.m. Sunday March 28th. On that day, and at that time, a giant Boeing 707 of El Al Israel Airlines will lift off the runways of Montreal International Airport to initiate the first scheduled air link between the two countries.

This service, operated on a commerical cooperation basis between El Al and CP Air, will offer a daily air-link between the two countries (except Monday when both airlines will fly the 5,550 mile route).

The initial flight will carry the top Canadian Jewish leadership who will take part in the ceremonies in Montreal and Israel marking inauguration of the service and who also will meet with top Israeli ministers to discuss recent developments in the Middle East.

The direct flight will take approximately 10 hours and is one of the longest non-stop flights in commercial aviation.

The new air link has a special significance for the Jewish community. It will mean that the blue and white colors of El Al, the "airline of Israel", will be seen on a regular basis for the first time in Canadian skies, and it will mean that Israel will seem and actually be closer to Canadian Jews in Transportation terms.

At a recent, special Tu B'Shvat celebration, jointly sponsored by the Jewish National Fund of Toronto and The Farband Labor Zionist Order, a citation of merit was presented to Mayer Pollack for his life-long dedicated service to the programs of the Keren Kayemeth, which has resulted in record amounts being raised by the Farband membership for the reclamation and development of the land of Israel.

In presenting this award, Toronto Jewish National Fund president, Eric Exton, (above right) paid a warm tribute to this truly dedicated zionist, and expressed to Mr. & Mrs. Pollack best wishes on the eve of their departure for an extended stay in Israel.

This well attended festive gathering, under the chairmanship of Harry Weinstock, also heard an address by guest speaker, Col. Joseph Getreuer, Jerusalem emissary to the Jewish National Fund, and saw the newly arrived, color film "Etzion", describing life on this re-established historic settlement in the Hebron Hills. The program concluded with a most enjoyable rendition of Israeli musical selections.

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TOPICS
1. The Russian Revolution and its National Minorities—Professor M. Shneidman—10:00 a.m.-11:00 a.m.
2. Russian Foreign Policy and the Middle East—(including film on Leningrad Trials)—11:00 a.m.-12:00 noon.
3. The Dynamics of a Jewish Society in the Soviet Environment—Professor H. Ben Sasson—12:00 noon-1:00 p.m.
4. The Search for Jewish Identity in the Soviet Union—Col. Yaacov Kaplan—2:00 p.m.-3:00 p.m.
5. "Let My People Go"—The Nature of Protest—Panel: B.G. Kayfetz, J.B. Salsberg, Mark Clarfield—3:00 p.m. 4:00 p.m.
The public is cordially invited
Buffet Luncheon at nominal charge

HILLEL LECTURE SERIES
RABBI DR. IRVING GREENBERG
– Rabbi, Riverdale Jewish Centre, New York
– Assistant Professor of History, Yeshiva University
– Member, Advisory Board, Student Struggle for Soviet Jewry
will speak on
"ON BECOMING HUMAN: Reflections on Jewish sexuality and inter-personal relations"
Sunday, March 7, 8:00 p.m.
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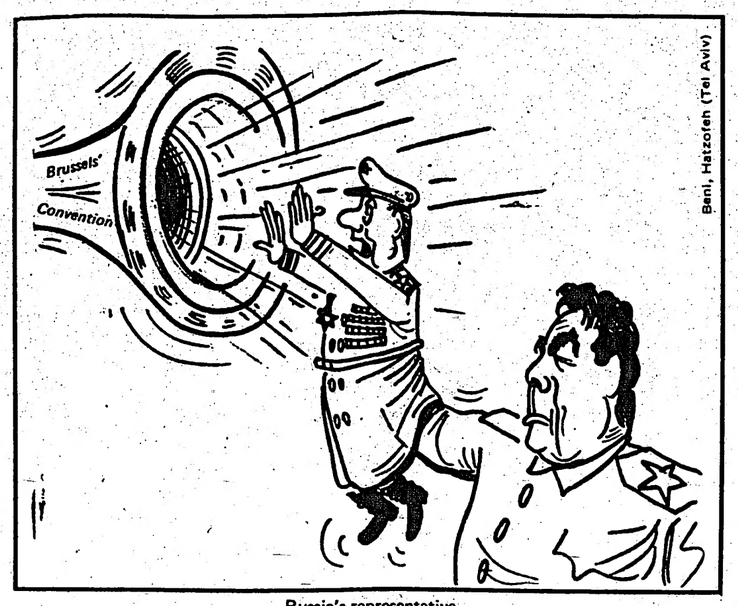
HEBREW CALENDAR
8th of Adar 5731
Sidra: Tezaveh-Shabbas Zachor
Candlelighting: Toronto, 5:53; Montreal, 5:29



Russia's representative

Bourassa and the "English"

RIGHT TO SURVIVE

Many who helped put Robert Bourassa into office — especially those who identify with the "English" minority in Quebec—may be shocked by the Premier's most recent statement dealing with the priority of French in Quebec.

Should these people be astonished or revolted? Should those who have been living under the illusion that Bourassa is less committed to the defense of the French character of Quebec than is René Lévesque be surprised?

Perhaps. Yet even those whose linguistic outlook is based on an omnipresent mirage must reassess their attitude.

Although twenty percent of Quebeckers "belong" to the English linguistic group, one must remember that the majority are moving constantly, determinedly towards a society where French will be the dominant language and culture.

Thus last week when Premier Bourassa stressed this objective of French Canada he merely reaffirmed what he had hinted both before and after his election: French as the primary working language; French as the first language in courts; French as the main educational vehicle.

Why do French Canadians—irrespective of party affiliation or political viewpoint—share the conviction that new measures must be implemented in order for their culture to survive?

The answer to this question is very simple. The French people of Quebec know that equality for both national languages in their province will eventually weaken the French culture—a minority culture on an English speaking continent. Since this is the reality of the situation they are less interested in the *equality* of both languages outside their province.

What they want is that French become firmly established in Quebec and that the new generation become increasingly educated in the atmosphere of French—the majority culture of their area.

The Jewish community, always sensitive to the legitimate aspirations of others, realizes that Premier Bourassa is not acting against any citizen or group in Quebec, but that he is acting for the survival of French culture.

The Story of Purim

ETERNAL LESSON

The Book of Esther, which will be read next week in synagogues and Jewish homes throughout the world, holds a profound, perennial lesson.

The story of Purim reminds Jews that the conspiracy to eliminate Israel from this planet is not germane to any particular type of society — that there are as many who will rise against them under a monarchy as there are in a "people's republic".

Jewish history teaches that antisemitism, the most enigmatic phenomenon of mankind, can find its promoters and propagandists under the aegis of any government. "Eternal hatred of the eternal people" is not only a Hebrew phrase, but a reality, for antisemitism has been as eternal as the Jewish people.

Another lesson the Megillah teaches is that antisemitism and its resultant conspiracies to eradicate Judaism or exterminate Jews cannot remain unchallenged.

Mordecai was a pious Jew who fasted and prayed for deliverance. At the same time, however, he rallied all forces within the Persian Empire in order to defend the Jewish people.

This Jewish freedom fighter warned Esther that if she, in her role as Queen of Persia, did not speak up for her people, "Relief and salvation will come to Jews from another source." If she did not fulfill her duty to her people, Mordecai told her, she would be the loser.

This straightforward warning to timid Jews to stand up and be counted has held true throughout history, for there can be no escape from Jewish destiny.

Antisemitism can break out in Russia, a totalitarian regime, and spread insidiously to other, apparently less prone societies.

The world has seen that antisemitism is definitely a contagious malady that is no respecter of persons or governmental forms. The German Jews learned this too late.

NEO-NAZISM

study in frustration

JCNS exclusive from Bonn

The neo-Nazi group which has just been broken up represents the small but reckless spearhead of rabidly nationalist forces in West Germany, whose aims are the reinstatement of a nationalist Government and the restoration of the German Reich.

Public support for them is minimal and their aims are clearly unattainable in the foreseeable future, so the only way they can attract attention is by violence and the use of extremist slogans.

The present membership of all Right-wing extremist groups and organizations in West Germany is officially estimated at slightly more than 30,000. Most of these groups comprise no more than a handful of people and are totally unimportant, their activities being limited to occasional gatherings and dreams of past glories.

Since the National Democratic Party's surprising election wins some five years ago, resulting mainly from public unrest at economic setbacks, support for Right-wing extremism has declined.

In recent elections many nationalistically - minded Germans turned instead to the established Right-wing parties -- the Christian Democrats and the Christian Socialists.

When the Social Democrats gained power under Willy Brandt in 1969, extreme nationalist circles tried desperately to arouse West Germans against the Brandt Government.

The NDP and the Munich weekly, Deutsche Nationalzeitung, are the prime movers in the propaganda campaign against the Bonn Government. Many of their slogans are anti-Jewish and anti-Israel.

Strangely enough, their anti-Israel utterances are the same as those of the new left.

Last autumn, the NDP and some other minor groups decided to form a new anti-Government organization called Aktion Widerstand (Action Resistance).

Its demonstrations resulted in a number of furious clashes with the police, and its open call for political murder alientated most West Germans.

People like those arrested by the police in recent days do cause occasional trouble, but are in fact politically isolated. However, they are living evidence that violent nationalism still exists below the surface in West Germany and calls for vigilance.

LETTERS TO THE EDITOR

"Call to Reason" Unreasonable

Dear editor,

The Canadian Jewish News (February 19th) published a letter under the caption "Ostentation Decried: A Call to Reason" which is the rejoinder to my letter on this subject in your issue of a few weeks ago.

This whole epistle by Mr. Ben Swartz is nothing but a collection of platitudes usually indulged in by demagogues to sway their audience of the moment with high sounding, idealistic phrases, but which have no practical application, "full of sound and fury signifying nothing". It is calculated to arouse emotions, but certainly is no appeal to reason. The tactic was used by Hitler, Goebels, Streicher, Nasser, present-day Enoch Powell, and others of their ilk.

Nobody quarrels with his definition of Judaism as the spirit of a higher man aspiring to commune with G-d, but I categorically reject the implication that to do this one must deny oneself any pleasures he may legitimately enjoy. My mother told me about a "Blinder Magid", an itinerant preacher who deliverately blindfolded himself to forego the satisfaction of this world in order to gain the next. Others fasted on Mondays and Thursdays. Their conception of G-d was a being who enjoys seeing his devotees suffer. That, in their view, was the spirit of Judaism. I ask Mr. Swartz, are they the "soldiers armed with the traditions of our heritage", and have they, in any way, helped the Jews of their generation? I think not.

The Baal Shem Tov promulgated a totally contrary philosophy. He considered it an insult to G-d to conceive of Him as being pleased by His creatures' self-denial. "Ivdu as Adoshem besimchoh, bouh lefonov birnono". (Let us worship our G-d in gladness, and come before Him exulting in song.) It was the Ball Shem who originated dancing in the Synagogue. This is the philosophy I subscribe to.

And when, indeed, the parents are here to witness the Bar Mitzvah or Chupoh of this son, why should they not express their thankfulness according to their means, and invite their friends and relatives in to join them in this celebration?

The original Appeal to Reason says "Don't attend them!" This is indeed a destructive piece of advice. It would disrupt life-long friendships, sow dissensions, and utterly destroy the unity of our people upon which our survival largely depends. Dissensions inside Jerusalem were largely responsible for the destruction of the Second Temple. The zealots, of which apparently Mr. Swartz and his companions are the modern representatives, sought to prevent anybody from doing anything except to indulge in self-discipline. It was Rabbi Yochanan ben Zakkair who outwitted them by having himself carried outside the gates in a coffin. He was religious, but he took practical steps to preserve our culture.

I challenged the makers of the Appeal to tell us in what way private enjoyment of incomes would interfere with our efforts for our brothers in Russia, or our kin in Israel. Your correspondent "spells it out" by indulging in high sounding platitudes. "We need soldiers with warmth for their fellow man; we need not soldiers who saw envy and malice, but soldiers armed with the traditions of our heritage, etc." Not one word how our indulgence prevents our efforts. I suppose the envy and malice is on the part of the antisemites who accuse us of everything abominable anyway, so that Mr. Swartz' idea of "appeasing" them is as fruitful as Chamberlain's effort to appease Hitler.

He does say finally that we need soldiers who employ the fruits of their labor for worthwhile ends. These are the very people to whom the Appeal to Reason refers. These Jews who indulge in ostentation are also those who have built Talmud Torahs, our Home for the Aged, our YMHA's, our welfare institutions, our magnificent contributions to Israel, and to general altruistic causes. I am indeed very proud of the Toronto Jewish community. Having devoted so much of their fruits of their labor for worthwhile ends according to the prescription of Mr. Swartz, why should he begrudge them a measure of self-indulgence?

It is significant that the Israelis defied the United Nations in holding the Yom Hatzmouth celebrations shortly after the unification of Jerusalem, through the former Jordanian section. The United Nations spokesmen also said they would sow envy and malice, and I have no doubt that your correspondent agreed with these enemies of Israel that the latter should not indulge in "ostentation". But the Israelis paid no attention to them, and it made me very happy to think that this generation of Jews are not afraid and not ashamed to tell the world that we are proud Jews, ready to defend our rights with guns if necessary, instead of just retiring into a "kleisel" and mouth platitudes about meaningless abstractions.

Finally, Mr. Swartz concludes that if the Jewish Spirit is to live on, it will not be because of ideas expressed by me, but despite them. I ask what is his conception of the "Jewish Spirit"? Is it that we should consider ourselves as somehow inferior beings, like rats, and stay within our holes, not venturing into daylight lest the antisemites raise a hue and cry about our not knowing our place? If that is what the Jewish Spirit is, then the sooner it is destroyed, the better. I prefer to consider the Jewish Spirit as being the heritage from Moses, who slew the Egyptian when he was whipping a Jewish slave; of Judith who slew Holfornes, when he sought to destroy our people; of Mordecai who refused to "know his place" and defied Haman; of David who challenged Goliath; of Joshua who boldly led the armies of Israel to take possession of the promised land; of Bar Kochba, whom the great Rabbi Akiba encouraged to rise against the Roman hordes; of John of Gishala, and Simon bar Giora who so heroically, against overwhelming odds, fought against the Roman legions and made them pay a heavy price for Jewish blood. This is the Jewish Spirit I espouse, and it will survive despite the Ben Swartzs.

Toronto — S. Bernstein

ASK THE RABBI

— a JCNS featurette —

May one indulge in hobbies, such as coin or stamp collecting, on Sabbath? What hobbies, if any, are permitted?

Jews played many games in the Middle Ages *(see Israel Abrahams, "Jewish Life in the Middle Ages," chapters 21-22)*. The problem was widely discussed at that time which games can be played on the Sabbath and there are a number of references to these in the sources. The Shulchan Aruch *(Orach Chayim 338, 5)* mentions games which may be played on the Sabbath, including chess, provided these are not played for money. It is even said there that if "women and children" do play for gain one should not stop—them for "it is better that they should offend unwittingly rather than intentionally." Coin collecting would seem to be "out" since the coins are *muktza* (i.e., must not be touched), unless one argues that since the coins are not used as currency the *muktza* rules do not apply. There is no objection to playing card games, scrabble, etc., and to going for long walks.

What is the objection to playing football on Sabbath? Is it permitted on festivals?

The basic question is whether the ball is considered to be *muktza*. In medieval France it was evidently the practice to play ball games on the festivals *(see Tosafists to Betza 12a)* but this was forbidden in other communities. The Shulchan Aruch *(Orach Chayyim 308, 45)* rules that it is forbidden to play ball games on Sabbath and the festivals, but R. Moses Isserles in his note quotes the contrary opinion and observes that it is the custom (i.e. in his native Poland) to permit it. The only difference between Sabbath and the festivals in this connection is that on Sabbath it is forbidden to play ball games outside the private domain (otherwise there is "carrying") but on festivals even this is permitted.

My poulterer recently sold me a fowl without the heart. He explained that it was not healthy. Is this in order?

The laws of *trefa* are extremely complicated. Briefly, while certain diseases or defects of the heart render an animal or fowl *trefa*, others do not. Consequently, it is possible for the heart of a fowl to be "unhealthy" without this rendering the rest of the fowl *trefa*. One assumes that your poulterer consulted a rabbi, as is his duty, before selling you the fowl.

All men of Israel are mutually accountable for each other. Once upon a time, when some men were in a boat at sea, one of them began to bore a hole in the bottom of the boat. When his companions protested, he answered: "I am only boring under my own seat."

"But," said his companions, "when the water comes in we shall all be drowned." So it is with Israel. Its well-being is in the hands of every individual Jew.

From the Talmud.

POLAND

THE LAST EXODUS

JCNS exclusive report

There are only 8,000 Jews left in riot-swept Poland out of a pre-First World War Jewish population of three-and-a-half million. LOUIS HORWITZ, director-general of the American Joint Distribution Committee, reports on "the last exodus."

THERE is one redeeming feature in the tragedy of Poland's expulsion of 12,000 Jews since the Six-Day War in 1967: once in the free world, several thousand young Polish Jews brought up under Communism have been given free access to their Jewish heritage.

The end of the exodus is now in sight, and it means virtually the death of Polish Jewry. Today, there are only about 8,000 Jews left in Poland—most of them old and ill. We are nearing the end of 1,000 years of Jewish history in Poland, and with it the final extinction of the extraordinarily rich Jewish culture that flowered in Poland's ancient centres of talmudic learning.

Rescue is the "Joint's" *raison d'être*, and it has given food, shelter and medical care to more than 5,000 of the 12,000 Jews who have left Poland since June, 1967, while they were in transit through Europe. Most have now reached their final destinations, but we are still caring for more than 300 of them in Rome, Vienna and Paris.

Meanwhile, an additional 2,000 in Poland who have registered for emigration continue to trickle out.

The Jews left in Poland in 1967 were a minority among a minority, highly assimilated into Polish life. Of the 3½ million who lived in Poland before the Second World War, only 350,000 survivors made their way back, and few could bear to remain long in a land that had become a Jewish graveyard. Over the next decades, the vast majority left the country, mainly for Israel, under Poland's relatively liberal post-war emigration policy for Jews.

On the eve of the Six-Day War, only about 20,000 remained, including several thousand who were too old and ill to emigrate. Of the rest, most who stayed on were Jews who had identified themselves fully with the Communist régime in Poland. A number occupied high positions in the Government, the Army and the professions.

It took three traumatic experiences to convince these people that because of their Jewish birth they had become unwanted. Thus, the exodus took place in three waves, each larger than the previous one. The first wave began just after the Six-Day War, when the Jews were accused of constituting a "fifth column." In effect, Mr Ladislaw Gomulka, the general secretary of the Polish Communist Party, said to them: "You consider yourselves Poles, but we consider you Jews. Go to Israel, where you belong."

The second wave was the result of a violent "anti-Zionist" campaign, using student demonstrations in March, 1968, as a pretext, although only a handful of Jewish students were actually involved. As it continued, more and more Jews were removed from their positions and left with no means of livelihood.

The decisive blow was the announcement in June, 1969, of a September 1 deadline for emigration applications, after which, presumably, no Jews would be allowed to leave Poland. This finally touched off a mass flight. In less than four months, from mid-September to December, 1969, nearly 5,000 Jews left Poland.

Because of their degree of assimilation, the post-1967 Polish refugees presented problems unprecedented in the "Joint's" 55 years of operations.

Most of them left through Vienna and were screened on arrival by the Jewish Agency, and about 3,500 actually went directly to Israel. An additional thousand or more went directly from Warsaw to Scandinavia. But many wanted to go to the United States, Canada and other countries overseas.

The "Joint" undertook to care for this group, while United HIAS Service handled their migration. To facilitate procedures, the great majority were transferred from Vienna to Rome for a waiting period that often lasted six months or more.

By the autumn of 1969, the "Joint" was caring for more than 2,000 Polish migrants, mostly in Rome, at a cost of about $200,000 (about £83,500) a month.

Medical costs were particularly high. In addition to the normal problems of insecurity and anxiety facing the refugees, these people had, in effect, been suddenly expelled—very much against their will—from a country to which they felt they made a valuable contribution. Consequently they arrived in a state of psychological shock: hurt, confused and prone to severe tensions. As a result, they required more social counselling than usual, as well as extensive medical care.

During the autumn of 1969, the younger element—there were about 400 aged between 18 and 30—were growing increasingly restless. A few were even getting into trouble with the police. Not only did they need an outlet for their energies, but they were appallingly ignorant of Judaism and had been thoroughly indoctrinated with misconceptions about Israel and the West.

We therefore realised that it was imperative to provide them with constructive activities and to deal with the questions they were asking about their Jewishness. The "Joint" took the initiative in setting up an "instant" youth centre to meet these needs.

Confronted with a new set of values, these young Jews—a group with considerable intellectual capacity—were quick to probe the implications for themselves as individuals and as Jews. They were particularly interested in Jewish history and philosophical concepts, and in learning about Israel and the West.

It is too early to predict the outcome. But we have reason to hope we have made it possible for this unusual group of young Jews to make their own special contribution to Jewish life, wherever they settle. It would not be the first time that exiled Polish Jews have done so, but it may well be the last.

KEEP SMILING

"I finally stopped my roommate from biting his nails."

"How?"

"I made him wear shoes."

* * *

Want ad: Man to work as garbage collector. $80 a week and all you can eat.

* * *

Two psychiatrists passed each other on the street.

"You're fine," said one.

"How am I?"

* * *

There was once a lucky man who had a wife and a cigarette lighter -- and they both worked.

* * *

Says Oscar Levant, the pianist, "The first thing I do in the morning is brush my teeth and sharpen my tongue."

* * *

Two elderly Israeli gentlemen were sitting on a bench in Tel Aviv discussing the war and the truce situation. Asked one of the other:

"How long do you think this will last?"

"Not more than two months," said his companion.

"How can you say that?"

"Because my son has just joined the Army and he has never held any job longer than two months," said the old man.

* * *

Menasha Skulnik, beloved Yiddish actor and veteran of the English stage as well once observed: "A play with a lot of stars is like going to war with generals only."

SERMON FOR THE WEEK

For beauty and for duty

You shall make sacred garments for your brother Aaron, for dignity and beauty. You shall instruct all who are wise of mind, whom I have filled with the spirit of wisdom, that they may make Aaron's garments for consecrating him, to serve Me as Priest (Exodus 28:2, 3).

The garments of the Priest have a two-fold purpose or function. They were to be beautiful and they were to impress upon the Priest his duty; therefore, there are two verses concerning these garments, one stressing their beauty and the other, their holiness.

Speaking of the ephod and the robe, our sages declare that they were not only to be beautiful, but also to have an ethical purpose: neged lashon hara, to remind us "to avoid evil gossip".

The Tallit "prayer shawl" is not only to be decorative, but its fringes, according to the Bible, are to remind us of God's commandments which we are to obey.

The mezuzah on our doorpost should not only be attractive but should serve as a constant reminder that the home is to be filled with God's spirit. "Except the Lord builds the house, they labor in vain who build it" (Psalm 127:1).

The Sukkah "booth" should not only be beautiful but recall the protection which God gave our people in the wilderness and cause us to offer thanksgiving for all the bounties with which God has blessed us.

The Sabbath candlesticks, kiddush cup, hallah cover, havdalah candle and the besomin box are not only intended to add charm to the Jewish home, but to bring it the joy and peace of the Sabbath.

The Hanukkah menorah is not only an art object but it is to be illuminated and call to mind the victory of the Maccabees in their struggle for religious freedom.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK

by Dr. Arnold Ages

CANADIANS SMUGGLED ARMS FOR ISRAEL

THE PLEDGE. By Leonard Slater. Simon and Schuster. 350 pp.

There are very few books reviewed in this column which have Toronto as a center of focus.

A happy exception is Leonard Slater's story of the way in which an underground organization strove to provide the emerging state of Israel with an arms industry.

It was in this city that David Ben Gurion and his emissaries found people willing to take great risks -- in order to attain a higher good -- the creation of a homeland for the Jewish people.

It was in 1945 that Ben Gurion, with the backing of Rudolph Sonneborn, an American industrialist, called a meeting of prominent people in a New York City apartment.

At that meeting (which was attended by Mr. Samuel Zacks of Toronto) the head of the Jewish agency explained the critical situation which faced Palestinian Jewry.

Mistrustful of political machinations, Ben Gurion told his listeners that armed conflict between Jews and Arabs was inevitable and that the latter would destroy Jewish Palestine unless financial and logistical support were forthcoming.

By the time Hayim Slavin arrived in the United States a short time later a clandestine network of sympathetic people had been organized to implement Ben Gurion's suggestions and urgings.

Slavin contacted various people who could help him construct a munitions industry, admittedly on a very miniature scale.

Working with ex-engineers, technicians and scientists Slavin compiled a batch of periodical articles, culled from the New York Public Library, in order to extract information about the principles of explosives and ballistics.

Not all those who assisted Slavin were Jews. Carl Eckdahl, for example, was a Swedish engineer, whose sympathies for the Zionist cause, moved him to full scale participation in the underground organization.

In addition, some of the Jews who did help the Slavin enterprise, if only indirectly, did so out of a tenuous loyalty because some of these same people were later indicted by the US government and convicted of being communist agents.

The Toronto branch of the secret arms operation was involved in the design and manufacture of a lightweight gun that was supposed to be suitable for conditions in the Middle East.

A key figure in this activity was Mr. Norman Grant whose job as head of the York arsenal during the Second World War, made him eminently attractive as a resource person.

Another man deeply involved in the Toronto scene was Mr. Max Brown whose Zionist convictions propelled him evenutally into the arena of illicit gun trafficking.

For the latter activity Brown was arrested at the American border in February of 1947 while attempting to transport components for a prototype gun across into New York state. The circumstances of his arrest are as bizarre as the eventual disposition of his case.

The fact is that while both American and Canadian authorities knew, more or less, what was going on among members of the clandestine arms ring, they chose not to intervene, except in a minor way.

There is evidence to support this view when one considers the aftermath of the dynamite incident in New Jersey on January 3, 1948.

On that day longshoremen discovered black boxes, destined for shipment to Palestine. These boxes contained enough TNT to blow five Jersey Cities to bits.

The FBI was called in to investigate and as a result Max Brown and his colleagues went through some anxious days as they tried to make themselves inconspicuous. For a while American newspapers publicized the TNT affair but soon the issue died down and was not rekindled.

A conversation between J. Edgar Hoover and one of the Zionist spokesmen recorded in this book, indicates that the head of the FBI was persuaded to withhold punitive action because he was convinced that no harm was intended against the Government of the United States.

This is one of the minor revelations in Slater's important book. There are others.

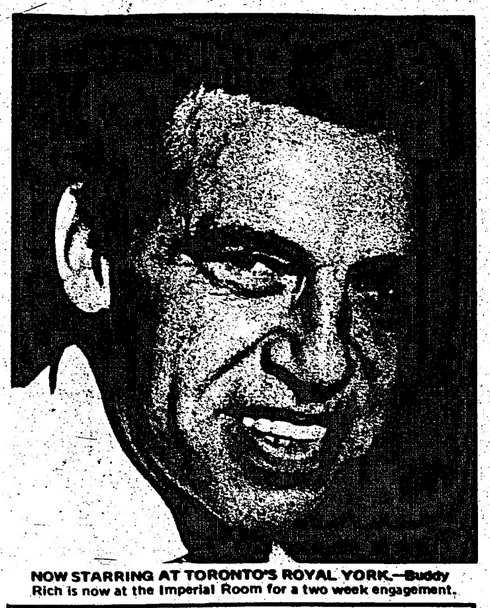
The role of Czechoslovakia we learn, was not inconsiderable in the training of pilots who were to become the nucleus of the Israeli air force. The author describes the base in Czechoslovakia where a communist government, for reasons which are too complex to cite, provided billets, instruction and encouragement for the nascent Israeli air arm.

There are some ironies in THE PLEDGE. When the crunch finally came and Israel found itself the target of invading Arab armies, it was found that the Slavin prototype gun could not be manufactured with the desirable speed.

Besides, under war conditions there was little time for a munitions industry. The government had to rely on infusions of weapons from various friendly powers -- in this case Czechoslovakia again. In this context we must also be reminded that this same power was selling guns to the Arabs as well.

Slater's book is not always easy to read. The cast of characters is enormous and without a score card one often loses the thread of the narrative.

This minor criticism, however, does not detract from the value of the book -- which records the courage of people who were willing to suffer the consequences of bold, and often illegal acts, in order to help the Jewish people secure their state.



NOW STARRING AT TORONTO'S ROYAL YORK.—Buddy Rich is now at the Imperial Room for a two week engagement.

AT GALA PURIM BALL.—Sadok Savir, a multi-talented young Israeli will highlight the Purim Ball at Holy Blossom Temple March 6th.

Sadok possesses an excellent voice and is a highly gifted impersonator. In his act he utilizes the 11 different languages in which he is fluent to mimic Danny Kaye, Maria Callas, Harry Belafonte, Louis Armstrong and others.

THEATER IN TORONTO

THE LONDON PALLADIUM SHOW

BY STEPHANIE J. DAVIDS

The London Palladium Show at the O'Keefe Center last week presented a pot pourri of talent.

Moira Anderson, a Scotswoman with an absolutely thrilling voice, captivated the audience with her renditions of Jerusalem and Scottish folk songs. Peter Rostal and Paul Schaefer, gifted pianists, reawakened all to the fine tunes of My Fair Lady. A comic acrobatic group from Sweden, the Stupids, managed to keep the audience laughing with their slapstick stunts. The audience reveled to the costumes and choreography of the Irving Davies Palladium Dancers.

Too bad the mood of enthusiasm was broken by Michael Bentine and his supposed comic lines. As for Annie Bright and the Chelsea Set, I've heard finer singing at high school musicals.

The second half of the show starred Des O'Connor, a fabulous entertainer, who should adhere to joke telling. His instantaneous rapport with the audience resulted in a pleasant evening. O'Connor's voice, however, was weak and he was unable to carry over the many slow, soft selections.

The London Palladium Show was entertaining, but definitely cannot be rated an all star show.

THE HEART'S A WONDER

BY GRUNYA L. ZALMAN

Robert O'Driscoll's production of this more-than-a-musical, now at Toronto's Bayview Playhouse Theater, provides superb entertainment with more food for the soul than is usual in more pedestrian musicals.

This quality is not unexpected, since "The Heart's a Wonder" is an adaptation of J. M. Synge's drama, "Playboy of the Western World". It is to the credit of those responsible for the musical version that the bittersweet qualities of Synge's original work have not been lost.

Although the play abounds with joie de vivre it deals primarily with society's need for the dashing "outsider" -- for one among them who is larger than life. When the common man rises to fulfill the role society has created for him, he is rejected, yet still manages to spiritually surpass the huddled, fearful masses and leave them far behind.

Michael Burgess is the reluctant hero, and Barbara Kyle his counterpoint in aggressive femininity. Both lend fresh young vigor to their roles.

Ann O'Dwyer, a member of the Dublin premiere production of "The Heart's a Wonder", is incomparable in her role as the Widow Quinn. It is the loss of Canadian theater that this intense, polished actress is not based in this country.

Betty Hader must be singled out as the best dancer of the troupe; in the face of her vitality and professionalism the others pale.

If quality is any indication "The Heart's a Wonder" should be in Toronto a long time.

THE HEART'S A WONDER.—This vibrant musical, based on J.M. Synge's The Playboy of the Western World, is now playing at the Bayview Playhouse Theater, Toronto. Michael Burgess, who plays Christie Mahon, the playboy, is constantly surrounded by a bevy of Irish lasses.

the lively arts

THEATRE MUSIC FILM

by D. COHN

Larry Kert, star of the Broadway hit show, "Company" says he can get married now because his analyst's given his consent. "I'm still crazy but I'm getting better," Larry says. Since everybody in show business is crazy, is considered crazy, or is soon going to be crazy, this means Larry is quite normal for someone in show business.

* * *

Anthony Quinn recalled to an interviewer that he's been cast as an Indian many times: "If it weren't for Indians, both Custer and I might still be unknowns."

* * *

Cary Grant's flying to England for his mother's 95th birthday.

* * *

MGM spent $1250 for long-johns and parkas for the crew filming "Shaft" outdoors.

* * *

Paul McCartney brought his child to 21, the fancy New York restaurant recently. The Beatle and his offspring were turned away by owner Monte Seidman, not because the child was too young, but because McCartney was wearing sneakers and had no tie on.

* * *

Metromedia will record its first original Broadway cast album, the Angela Lansbury musical, "Prettybelle", due at New York's Majestic Theater next month.

* * *

Long-distance Bell's next TV special, "The Record Makers", will feature the first film ever made of "the Beatles in action", in Liverpool.

* * *

The London paper, The People, is preparing a expose entitled: "The real Lord Snowdon".

* * *

Katharine Hepburn will sue the company using a Hepburn impersonator in its TV commerical.

* * *

Irene Worth has been signed by producer Sam Spiegel to play the dowager empress in "Nicholas and Alexandra".

KEREN HATARBUT

The Department of Hebrew Education and Culture of the Federated Zionist Organization of Canada invites you to the

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presenting

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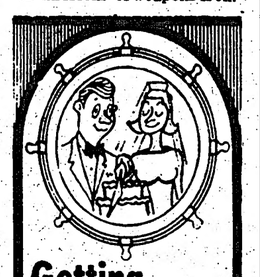

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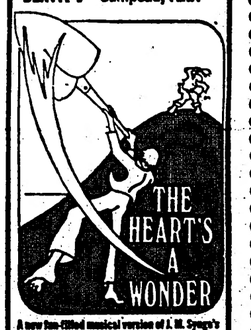

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League for Human Rights

A NEW, BOLD APPROACH

HEADS LEAGUE FOR HUMAN RIGHTS.—The Rev. Roland de Corneille has recently accepted the position of Director of the League for Human Rights, a nonsectarian organization under the sponsorship of B'nai B'rith.

The new director, an arch-opponent of pat answers and responses in the field of intergroup relations and human rights, sees open dialogue as a primary route to overcoming prejudice.

In an exclusive interview with The Canadian Jewish News Rev. de Corneille explains in depth the philosophy and objectives of the League.

Q. For the first time in the history of any similar movement to defend Jews against bigotry, B'nai B'rith has established an organization that will be nonsectarian and nonpartisan. Would you please tell us more about the nature of this organization?

A. This organization, The League for Human Rights, as part of B'nai B'rith, is supported by the Jewish community. I believe, however, that its terms of reference will become more and more nonsectarian in future. From now on the organization will be concerned with all minorities and all groups. Human rights for everyone is the keystone of our program. Involvement and support will come from the grass roots level.

Q. Have you contacted other groups, ethnic or religious?

A. No official approaches have been made, for our work in this area is just beginning However, at a recent reception of the Lieutenant Governor of Canada in honor of Brotherhood Week there were people of every race, color and creed in attendance.

Their participation indicates the kind of interest and response we are getting from people who know we are entering this field.

Q. What groups or individuals have indicated interest in the League's program? Alos, what are the main priorities of the organization?

A. Indications are that all major ethnic groups seem very interested. As yet we have not decided on our priorities. However there is one we have decided on -- that is the priority of young people and their relationship with the older generation. This applies to young people of all groups and adults of all groups. These issues must be faced squarely. As a result of their problems many young people express themselves in various negative ways -- frustration, opting out, suicide, drugs, leaving home. Perhaps through intensive, inter-group dialogue common groups can be reached on some issues.

Q. What is the reaction of the Anglo-Saxon group to the organization's aims?

A. We have long been working in the field of Christian-Jewish dialogue. At the beginning there was relatively little enthusiasm, but as time goes on a tremendous interest is being generated. There is considerable curiosity and desire on the part of many to meet with Jews and discover what they are like and what concerns them as persons.

In the past talks took place between the groups on an Establishment level. Rarely did these meetings involve those whom community leaders represent. Many of tese leaders were afraid that the members of their respective communities would not put their best foot forward and felt they had the knowledge to guarantee that "proper communication" occur. The League for Human Rights is trying to overcome this attitude.

We see potentially alienated groups or isolated groups, people who, because of age, geography or other reasons, feel they have little opportunity to make decisions that affect their future. Also included in this group are alienated young people. They don't like the system, so they over-react out of frustration and after turn to violence. All of this is a sham and politics they believe. They distrust the political structure and look for other options, weird options that are routes to escapism.

Q. What will the League do about this problem?

A. We shall attempt to bring groups, alienated by age, economy, and other factors into a system whereby they can meet on the basis of mutual respect. Then what is bothering people at the grass roots level will emerge.

The League for Human Rights will deal with down to earth problems. When people bring out their problems formerly forgotten people become involved and respond personally. We want to know what is going on in people's minds, what is practical, utilitarian and real to them. People are real and their decisions are relevant. This is not merely a question of Jew meeting Indian. We intend that members of the Rotary Club, the majority of whom are not Jewish, will join with members of B'nai B'rith, members of an ethnic community. We should meet not as each other's saviors, but as fellow Canadians and fellow human beings.

Jews will be able to explain to members of another group how they feel about Jews in Russia. Through much exchanges, understanding emerges.

The League is against pseudo-brotherhood based on platitudes. We are working from the point of human beings meeting other human beings all of whom are interested in human rights. Also, in this process we do not want to get caught in the trap of being one more fire engine organization that runs around after this fire and that crisis. To create continuing educational dialogue is the League's objective. We don't want credit and we are not concerned with being popular. To keep on one issue without building up understanding misses the point, for if you deal with just putting out fires, you never see people in total context. The League intends to create the circumstances which make people want to learn and do things themselves.

Q. What is the viewpoint of the English Protestant Establishment and the Church?

A. The Right Reverend George P. Snell, the Anglican Bishop of Toronto, has given me his blessings in this endeavor as he feels the League's activities to be an extension of dialogue between Christians and Jews.

Q. There is the problem an organization such as this could become a theological debating block. Religious Jews remember during certain campaigns the problems of Judaism versus Christianity was brought up. This newspaper thinks that despite their differences people should meet socially and politically without discussing what divides them. Can we leave out this kind of religious debate?

A. I would say that the program in which I was previously involved -- that of Christian-Jewish dialogue -- was sponsored by the Anglican Church. Rabbis and representatives of many Christian denominations participated. This program will continue under the auspices of the churches. There are, of course, no missionaires involved. The need for human rights will not trespass into the area of theological discussions or synagogue-church relations. We will leave theological questions to the proper authorities.

On the other hand, what this program does involve is people -- people who will look at the question of that which makes them human and that which destroys dignity. Nothing is outside of the law in a traditional Jewish sense, nothing is beyong the concern of the faith in the Christian sense.

Q. Whenever there is a specific problem it is forgotten after a while, as, for example, the issue of Jews in the Soviet Union. Will the organization try to present the Canadian public with this problem? This situation also applies to the situation in the Ukraine and elsewhere throughout Russia.

A. We cannot do something which we know we are not yet competent to do. We cannot now start an educational program on the whole Soviet situation. Rather, when we bring Anglo-Saxons together with Canadian Jews together with Canadian Ukrainians and Canadian Lithuanians, I think we will discover a great many each of whom, from his side, is concerned. Through this human contact there should emerge vibrations of common concern on the fate of people generally. In other words, it is not a premeditated laying on. It may be that neither Anglo Saxons nor Canadian Jews suffer what Canadian Indians suffer, yet they can share empathy and solidarity. In some situations it is because Jews have experienced great suffering and can feel empathy with Indians that they can also understand the reason why those who live in cities, as we do, often overlook the problems in our country that are somewhat remote. It is easy to forget what is in one's own backyard. Jews can say to Indians -- we know what you feel but we understand why the socalled whites are unconcerned. Often it is because they are unaware.

People do respond to suffering when they understand it personally. Six million Jews perished in the Holocaust; you can say this 100 times but you cannot see it. When you write up a story about a particular person others become aware. This is what touched off the world's reaction to the plight of Jews in Leningrad. Nine people with nine names were before the conscience of the world. One must be specific, for human response to statistics has been largely ineffectual. When people are confronted with overwhelming statistics, they become immune because of the enormity of the situation. Yet many people welcome the opportunity to listen as human beings when human beings are personally involved. Both media and individual contact can help create empathy and involvement. It is a goal of the League for Human Rights intends to initiate this kind of interpersonal contact. The League's purpose is not to speak for people, but to have them speak for themselves. We wish to serve as organizers, not as spokesmen. We want to help people do their own thing.

TORONTO AFTER DARK

ARTHUR MILLER'S "THE PRICE"

This contemporary classic is now in its first week at the Ontario Science Center in Toronto.

"The Price" is about the confrontation between two brothers, at opposite ends of the social scale, over the disposal of the family furniture.

Seasoned performers in the Toronto production are: Sean Sullivan (John), who appeared in "2001, a Space Odyssey"; Rick Campbell, renowned radio and television personality; and Deborah Turnbull of Stratford Theater Festival fame, the Canadian Players and the Crest Theater.

E. M. Margolese, a winner of the best actor award of the Dominion Drama Festival, is also a member of the cast. He will be remembered for his flawless performance in the film, "The Pawnbroker".

TOP COMEDIANS AT ROYAL ALEXANDRA

Bob and Ray, the American comedy team are playing at the Royal Alexandra Theater, Toronto.

Their innovative stage setting consists mainly of attic junk, all of which comes in handy through the course of their act.

TORONTO PREMIERS AT ST. LAWRENCE CENTER

Movies: Canada presents the Toronto premieres of two new Canadian films in the Town Hall of the St. Lawrence Center Saturday March 6 at 8:00 p.m. and 10 p.m.

The first film is Claude Jutra's WOW at 8:00 p.m. In this film the dreams and ambitions of French Canada's restless youth are examined with remarkably honesty. WOW is worth seeing in the light of new vibrations of the new Quebec.

The second premiere is by the brilliant young Vancouver director, David Curnick. Entitled THE LIFE AND TIMES OF CHESTER ANGUS RAMSGOOD, it is a bizarre picaresque comedy of unique dimensions. Shot in Vancouver, the film has many hilarious moments.

OH COWARD!

This delightful revue continues indefinitely at the Theater in the Dell, Toronto, with Peter Mews in a starring role.

TONY BENNETT AT O'KEEFE CENTER

During the week of March 8 Tony Bennett will share the O'Keefe Center stage with "The Golddigers". One of the outstanding performers in show business today, Bennett's ability to extract and project the full meaning of a song has long captivated audiences in theaters, supper clubs, on television and records. "The Golddigers", on the other hand, are a relatively new act, a group of ten young ladies who sang and danced their way to overnight fame on the Dean Martin television program.

VAST ECONOMIC GROWTH

JCNS exclusive from Jerusalem

To suggest that Israel is on the verge of bankruptcy is nonsense, Mr. David Horowitz, the governor of the Bank of Israel, declared this week.

Production and investment were increasing all the time, and the country's basic viability had at no time been in doubt.

No other country, he said, except possibly Japan, had maintained the growth rate which Israel had reached over the past 20 years.

Since the Six-Day War alone, the economy had expanded by 36 percent in real terms. Israel could convert her wartime economy to a peacetime one within a period of between one and two years, said Mr. Horowitz.

This process was easier to effect than was usually envisaged. Israel had substantial openings for exports, which were not being used at present because of the defense effort, which was absorbing 25 percent of the Gross National Product.

He pointed out that the conflict with the Arabs would not peter out in one day and that it would be necessary to maintain a state of military readiness. Exports in such fields as electronics, pharmaceuticals and other sophisticated products would help to improve the balance of payments, which was Israel's main economic worry.

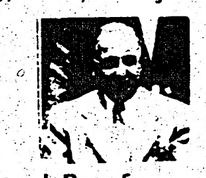
FOREIGN BANKS

(cont. from page 2)

reasoning political dramatics.

The third foreign bank now active here is a relative newcomer: the Exchange National Bank of Chicago, Illinois, US. This financial institution -- big by Israel standards, but hardly a giant on the American scene -- decided to open up for business in Tel Aviv in order to provide services for the growing number of American investors in Israel business. It also offers full banking facilities for the expanding trade between the two countries.

CANADA'S NUMBER ONE JEWISH INDUSTRIALIST SPEAKS ABOUT HIMSELF



PAGES FROM AN AUTOBIOGRAPHY

by Samuel Bronfman

FOURTH IN A SERIES

This week we continue the fascinating story of Distillers Corporation-Seagram's Limited in Jamaica, England and France, and continue the Bronfman Saga in Scotland.

Today, in addition to Chivas Regal—now the largest selling de luxe Scotch whisky in the world—our main brands in world markets are 100 Pipers, Passport and, soon to be introduced, Keith Classic.

Chivas Royal Salute, our 21-year-old liqueur Scotch, presented in a beautiful ceramic bottle, is probably the most costly and distinctive Scotch available. Chivas also produces Lochan Ora, a delicious Scotch-based liqueur.

I have long had a great affection for Scotland and for her people whose great skill and integrity have made Scotch whisky a world famous product. Last year we devoted the entire supplement of our Annual Report to our people and operations in Scotland.

JAMAICA

Earlier in the Canadian section I mentioned our entry into the rum business. In Jamaica, at Long Pond, on the north side of the Island, some 35 miles east along the coast from Montego Bay, we have 23,000 acres of land, 4,000 of which are in sugar cane. Here we have our own sugar mill, our distillery and maturing warehouses. We also purchase cane from some 2,000 farmers.

Some time ago we engaged an agronomist and are now using our non-sugar cane land for experimental purposes to develop various fruits, sisal, corn, grapes, vegetables and Mahoe, the Jamaican hardwood. In addition, we have two herds of separate breeds of pure-bred cattle which range on our land.

It is rewarding to note that we have developed our rum business into a world-wide operation. Our main Jamican brands are Captain Morgan, Myers's, Woods, and Trelawney.

ENGLAND

With our purchase of the Long Pond operations in Jamaica, we began to ship rum to Great Britain, an important rum market. Since then we have developed our Captain Morgan brand until today it is the largest selling rum in the United Kingdom, as it is in Canada.

With our rum business so important, it was necessary for us to build warehousing, maturing, blending and bottling operations at Speke, just outside Liverpool. I'm told this is the world's largest rum warehousing complex.

From Speke we supply the United Kingdom and Ireland and ship rum to other parts of the world. At Speke we also mature and bottle some European wines for the British market. In addition we ship other products we produce in other countries to our distribution centre at Wembley, near London, for marketing in Britain.

Some years ago we acquired the famous Sir Robert Burnett Gin Company, established in 1770, which we are continuing to develop in world markets. In Britain we also produce Boodles British Gin.

FRANCE

In France we produce all types of French wines, including Champagnes. We also produce Cognacs and brandies and maintain sales organizations to sell these products and the products we produce in other lands.

Our first business connection with France was made by that great Canadian ambassador—Seagram's V.O. Our next connection was made from the United States. There I had brought in Oscar Wile to head our Browne Vintners Company. This Company is concerned with the sales of imported wines and spirits in the U.S.A. Oscar had been in the importing business in America long before Prohibition and had many friends in the Wine Industry in Europe.

On one of his many visits to France he became friendly with Rene Lalou, president of G.H. Mumm & Co. My son-in-law, Baron Alain de Bunzburg, who resides in Paris, was also a friend of Mr. Lalou. This tri-partite friendship eventually led to our Company taking a major position in Mumm, which was and is a public company.

Mr. Lalou is a wonderful gentleman, a great friend of my family and, unquestionably, the foremost authority on Champagne in all the world. He is now 92 years of age and, as the youngster would say, he's really with it. Not long ago it was decided to introduce a de luxe Mumm Champagne, and I urged that it be named "René Lalou" in his honor. I'm pleased that this was done.

Mumm was established in 1827 and is one of the most famous names in the world and one of the greatest Champagnes. The Company has its own vineyards, of course, and over 12 miles of cellars. Here the Champagnes develop over many years to the peak of perfection. Mumm has its own beautiful bottling plants in the midst of its vineyards. From there Mumm brands go forth to every civilized country on earth where, for more than a century, they have been an integral part of celebrations and joyous occasions. They also are a day-to-day source of pleasure to connoisseurs. Marzio Snozzi is managing director and, in addition to his duties at headquarters in Reims and offices in Paris, he travels extensively in Mumm's interest.

Proud as we are of our affiliation with Mumm, it is not our only connection with French Champagne. A few years ago, and through the Mumm Company, control was purchased of Perrier-Jouet Champagne. Some of the vineyards of this Company are adjacent to the Mumm vineyards.

Perrier-Jouet Champagne has long been known for its excellence. The Company is honored to be the supplier of Champagne to the Vatican and the Belgian Court and was the favourite of the Emperor Napoleon and Queen Victoria. Today it is in demand at state functions in many countries when only the finest will do.

The Company's vineyards are located in renowned regions such as Cramant, Avize, Ay and Mailly-Verzenay. Perrier-Jouet is sold in relatively small quantities because, to maintain its excellence, only the very best grapes can be used and these are in limited supply.

This highly respected Company was established in 1811 and later passed to the Budin family from whom we acquired it. Michel Budin heads the Company today and makes his headquarters at Epernay, near Reims.

In 1954 we purchased a major interest in Barton & Guestier, another of the great wine companies of France, founded in 1725. Later we acquired control. This respected firm ships almost every type of quality French wine to world markets.

Among other wine interests B & G owns three châteaux in France. These are Château Cantegrive, Château Grand-Pontet and Château La Tour-Blanche. Château Léoville-Barton and Château Langoa-Barton are to this day controlled by Ronald Barton. The Barton & Guestier firm are his agents and have a share in these châteaux.

From his office in Paris, Baron François de Gunzburg, our general manager for France, heads the Barton & Guestier Company. Its headquarters in Burgundy is in the town of Beaune. From here B & G ships its fine Burgundy wines—Chablis, Côte de Nuits, Côte de Beaune, Beaujolais, Mâconnais and Châlonnais.

Its Bordeaux headquarters attends to the production of Médoc, Graves, Saint-Emilion, Pomerol and Sauternes. Another centre in the north, in Segré, sees to the production of Loire Valley wines—Muscadet, Anjou, Saumur, Bourgueil, Chinon, Vouvray, Reuilly & Quincy, Sancerre and Pouilly-Sur-Loire.

In the lovely valley of the Rhône, B & G owns Domaine de la Meynarde with its extensive vineyards and an excellent winery where much-loved, award-winning wines are consistently produced.

Cognac, that excellent distilled product exclusive to the Cognac area, is also very important to us in our world-wide operations. Some time ago, to ensure our position, we purchased the 327-year-old firm of Augier Frères, located in the town of Cognac. This Company, founded in 1643, is the oldest firm in Cognac. Quality Cognac stocks are limited and we are now busily engaged laying away inventory to mature for the future.

We are also re-organizing the marketing structure of this Company whose brands are Louis d'Or, Augier Frères V.S.O.P. and La Réserve La Reine, its de luxe brand. Before too long, they will all be available in world markets.

Our interests in France also include Chemineaud Frères, whose general manager is Hughes Bordes. This firm lays down stocks of Cognac and brandy for maturing. Another of our businesses is the firm of Maison J. Honré Secrestat Ainé S.A. which, with its presidente, Maurice Yacolle, is concerned with brandy and wine. This company began in 1851. It also provides our world markets with Nectarosé, a delightfully light rosé wine.

Marseilles is the production headquarters of the famous Noilly-Prat Company, established in 1813. This firm, in which we have a major interest, is directed by president François Bonnardel and is renowned for its dry vermouth. Jointly with the Noilly-Prat firm we established our first interests in Italy, which I will tell you about later.

France, it has been said, is the "Garden of Europe", and I am inclined to agree. From my long years of observation and numerous and most enjoyable visits there, I believe the soil of France ranks with the finest in the world.

In addition to its countless other lovely attractions, which charm even the most sophisticated of visitors, France is very dear to my heart. Two of my grandsons reside there. They are the sons of my daughter, Minda and her fine husband, Alain, who is a partner of the Pierre Dreyfuss Bank in Paris. He has been a key factor in many of our business developments in France, Italy and Germany.

GERMANY

In 1968 we purchased Fritz Lehment Gmbh Spirituosenwerk, founded in 1868 and located at Raisdorf-Kiel in West Germany. Joachim Lehment is general manager. In this firm we have been developing a number of new products particularly suited to the discriminating German market and have built an organization to sell them as well as those we produce in other countries.

Our brands here include Polar Rum Verschnitt, Schwarzer Kater, a blackberry liqueur and, most important, Polar Rum Echter which is selling very well indeed. We also produce liqueurs such as Silberlowe Aquavite, Cafe Oriental, Nina Kirsch and other brands.

Because our German business is so new to us, there is little more to tell except that we consider Germany a most important potential market. We plan to proceed there, as we have done in other countries, slowly and carefully, to build our business on the "two-way street" basis I mentioned earlier.

ITALY

In Italy we have our own winery company and are partners in two others. We also have an important sales office in Rome.

Some years ago, the growing popularity of Italian Vermouth prompted us to invite the Noilly-Prat firm to join us in establishing a new producing company at Trofarello, near Turin. This company is known as Noilly-Prat Torino, S.p.A. The president is Louis d'Hautuille, the general manager is Nadir Pronzati and the technical director is Ricardo Ferrero. We produce Noilly-Prat Italian and other excellent vermouths such as Gran Torino and Ferrero. Under our Martinazzi label we produce vermouth, gin, brandy and grappa. We also produce Bardinet Liqueurs and Asti Spumante.

Our René Briand brandy produced there has been rapidly gaining in sales volume. We have therefore continued to build warehouses to lay down stocks to mature for René Briand and other brands.

At Santina, some five miles away, we are also building and expanding. There we have eight warehouses and are planning a new brandy distillery and bottling operation.

Through Nadir Pronzati, our able manager, we have recently acquired the Bersano Wine Company, one of the most prestigious firms in all Italy. It was developed with loving care by Arturo Bersano, a very fine gentleman, who fortunately has agreed to remain its president. The Bersano Company is located in the heart of the Piedmont area, the source of the finest grapes and wines of their type. These wines include Barolo, Barbarisco, Dolcetto, Barbera and Gringnaloio. The firm also produces Bersano Asti Spumante.

We have established a spearate company, Bersano Vigniti, S.p.A., to purchase and develop vineyards. Vineyard land, incidentally, is most costly in Italy, particularly in the excellent area of Piedmont. Additional vineyards are very important to us because we are now forming extensive plans to export Bersano wines which, until very recently, were sold only in Italy. Because of the exceptional quality of Bersano, and because of our plans, I believe that in the years to come Bersano will be one of the best known names of the Wine Industry.

In the lovely hills between Siena and Florence is the 12th century Castello di Brolio, ancestral home of the distinguished Ricasoli family. Barone Bettino Ricasoli is our partner and president of the firm Casa Vinicola Barone Ricasoli, S.p.A., producers of the superb Classico Chianti Brolio, without doubt Italy's best Chianti. This Company has its general offices in Florence. Its general manager is Alfred Bizzari. One of its plants is in the town of Brolio in the province of Siena and another is in Gaiole in the Chianti area. Other Ricasoli wines are produced in the area of Verona. From here emerge the dry Bardolino, the velvety dry Valpolicella and the dry white Soave.

In addition to Brolio, this firm's Chiantis include Melito and Niccolini. All are guaranteed authentic Chiantis by a special label on each bottle, depicting the emblem of a black rooster on a golden background. Our partner, Barone Ricasoli, is held in such high regard in Italy that for years he has been chairman of the important Chianti producers association—Consorzio per la Difesa del Vino Tipico di Chianti—and has recently been re-elected for another three-year term.

(TO BE CONTINUED)

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BERKE, SAMUEL. - On February 28th, late of 4415 Bathurst St.

DANCYGER, EVA. - On February 23rd, late of 4900 Bathurst St.

FAJER, HENRY. - On February 27th, late of 130 Old Forest Hill Rd.

FRUITMAN, REBECCA. - On February 28th, late of 12 Lyonsgate Drive.

GOODMAN, JOHN. - On February 23rd, late of Atlanta, Georgia, formerly of Toronto.

GRYMEK, ISSIE. - On February 23rd, late of Toronto.

HART, KATHLEEN. - On February 28th, late of 55 Wynford Heights Cres.

HIRSCH, DAISY. - On February 23rd, late of 2121 Bathurst St.

INAR, ISSY. - On February 26th, late of 36 Invermay Ave.

JACKSON, ALLAN. - On February 25th, late of 18 Lowbank Court.

NOWACK, REBECCA. - On February 25th, late of 558 Huron St.

PELT, LINDA. - On February 23rd, late of 79 Driftwood Ave.

SCHAFFER, JOSEPH. - On February 25th, late of 71 Burncrest Dr.

STEIN, HARRY. - On February 25th, late of 53 Parkhill Rd.

STONE, MILLIE. - On February 24th, late of 3 Goldfinch Court.

WELTMAN, VIOLET. - On February 27th, late of 32 Lonsdale Rd.

WERTMAN, MICHAEL. - On February 24th, late of 12 Rockford Rd.

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focus ISRAEL'S FALLEN CHILDREN

JCNS exclusive from Tel Aviv

Sex for sale

The man from a well-known London newspaper of quality just could not understand how a prostitute made a living in Israel, "when there are so many willing to give it away free." He had just returned from a week-end in Tel Aviv and was recounting some of his more eyebrow-raising experiences in that city.

It is an accepted tenet of Tel Aviv night life that lonely men and lonely girls find each other in such Tel Aviv night spots as Mandy's (owned by the Mandy Rice-Davis, with a branch in Jerusalem), the King's Club or at the Puerto Rico on Dizengoff, and that no money changes hands.

But it is also true that the oldest profession flourishes alongside these more compatible meetings. No one knows just how many prostitutes there are in Israel. The best guess puts the number at about 5,000, with Tel Aviv inevitably the heart of the trade.

Soliciting in Israel, as in Britain, is illegal, and so is procuring. But this does not inhibit the middlemen—hotel porters, taxi drivers, and the like — from introducing clients to the girls on their lists.

One American journalist recently found himself faced with a demand for $100 (about £40) each from two young ladies he had met in the foyer of a well-known Tel Aviv hotel and subsequently entertained in his room.

The police were called by the management to settle a violent argument—and the girls eventually departed with $30 a head, a sum considered not unreasonable by the policeman!

But the hotel hustlers and their sister call-girls, who seem widely known by their first names to everyone in the hotels, from the chamber-maid to the assistant manager, are the cream of the business.

In the area between Tel Aviv's Ben-Yehuda Street and the seafront, and in Jerusalem around Zion Square, one comes across the cheaper end of the trade, a mixture of derelicts and, horrifyingly, girls who are little more than children.

Mina is one of these children. Now nearly all of 17 years old, she has been on the streets of the capital for just on a year. She ran away from her home, in Bet Shean, in March of last year, one of the 600 girls whose disappearance from home in various parts of Israel was reported to the police in 1970.

The seventh in a family of eleven children of North African parents, Mina was the skivvy in their crowded, impoverished, tumbledown home. A dark-eyed, black-haired Cinderella, she washed the floors, cleaned the children, settled the constant battles between mother and father and closed her ears to the bullying of two older brothers, who occasionally chose to spend their Army leaves at home.

One day, she just put away the pail and the mop, wiped her hands and walked out of the house, with not a penny in her pocket. She stood at the junction, raised her thumb for a lift and found herself in a lorry on the way to Jerusalem.

Her first night in the city was spent in the yard of an old house, huddled on a stone bench. The next morning, a young man lounging outside the Zion Cinema invited her into a near-by café for an ice-cream. He is now her "friend."

She shares his flat, cooks his meals, looks after his clothes and leaves him a sandwich and a beer when she goes off to "work" in the early evening. Work involves an hour or two at a time spent in any one of a number of sleazy hotels not far from Zion Square, or even inside the walls of the Old City.

Her customers are, to her, anonymous figures who flit through her nights leaving no impression—soldiers, tourists, Arabs. It's all the same. Yet, however she looks at it, and with her limited intelligence she tries hard, her life now is incomparably better than it was at home in Bet Shean.

She has money for clothes, there is plenty of food in the flat and her "friend" does not force her to work when she does not want to. Next month, they plan to have a fortnight's holiday in Elath.

So far, Mina has managed to steer clear of the police. She is still a juvenile and would probably be bound over and placed in the care of a probation officer if brought into court.

One day, she says, her attractive dark eyes widening, her "friend," a barman at an hotel, will marry her and then she will give up "the game."

Mina knows other street girls. Their stories, as she recounts them, are very similar to her own, except that, to use her own word, she is "lucky" because she has her "friend" to herself. There are others who share one man.

Police and social workers are concerned about the growing problem of prostitution, and doctors about the increasing menace of venereal disease. But with their hard-pressed financial and manpower resources and the more troublesome—to society, that is—forms of delinquency, they have to admit that they have not been able to tackle the problem in the systematic way they would like.

A woman member of the Knesset, Mrs Arbeli-Almoslino, has suggested the legalisation and control of prostitution, which might or might not reduce the number of juveniles in the trade. But the chances of Israel ever agreeing to licensed brothels is remote indeed.

Mina may marry her man and give up "the game," but there will always be another Mina to take her place.

GEOFFREY D. PAUL

Healthy youngsters at a Tel Aviv beach party expend their energies in some innocent "rock 'n' roll." Israeli social workers are concerned about the unfortunate few who lurk in the shadows plying the world's oldest profession

OUR CAMPUSES by Mark Michaels

WORLD CONFERENCE ON SOVIET JEWRY

AN ACTIVIST VIEWPOINT

The Canadian Jewish News invites submissions from students in post-secondary institutions.

A minimum of $10 will be paid for each contribution accepted for publication.

Because of the volume of mail received, we regret we will be unable to return unused manuscripts.

Student activists can only regard the proceedings at the Conference on Soviet Jewry, held last week in Belgium, with cynical amusement.

The Student Action Committee on Soviet Jewry at York University is the only group in Toronto working actively for Soviet Jews. The Committee worked with the Canadian Jewish Congress in planning the massive City Hall demonstration of December 30th and the Ottawa demonstration of a week earlier (where five students occupied the Russian embassy). More recently the Committee sponsored a Soviet Jewry week, a visit by a Russian Jewess, Luba Bershadskaja, and has been extending its activities into the high schools.

However, not one student from this activist organization was invited to Belgium as a member of the Canadian contingent. Instead, such people as Phil Givens, Liberal MP from York West, comprised the majority of the Canadian delegation -- people who were notable in their efforts to stop Rabbi Kahane, leader of the Jewish Defense League, from addressing the conference.

Rabbi Kahane's concern with Soviet Jewry certainly equals, if it does not surpass, the concern of the other seven hundred and fifty delegates from twenty-seven countries who attended the Conference. While they have every right to question his methods for attaining the common goal they all share, their refusal to admit Rabbi Kahane to the conference only demonstrates their close-minded views on the problem.

ONE SCHOOL OF THOUGHT

Dr. Morris Brafman, a member of the American Zionist Federation who attended the Conference, noted correctly that Jewish Youth "was frustrated and heartbroken that this has been a conference of only one school of thought."

The majority viewpoint in Belgium seems to have been expressed by Dr. Hans Morgenthau of the City College of New York, who asked that only quiet rather than activist means be used. He also remarked that as far as he is concerned the idea of mass emigration of Soviet Jews to Israel is an unattainable goal, thus implying that it is not worth working towards.

RIGHT TO SPEAK DEFENDED

People such as the famed film producer Otto Preminger, who compared the actions of the people at the conference with those of the Nazis and Russian communists (for which he later apologized) and Menachem Begin, leader of the Gahal Party, came to the podium to demand that Kahane be given the same rights as all the others.

Begin, in reference to Kahane's detention by the Belgium police and his deportation from the country, said that the "era in which Jews denounced other Jews to the police has passed forever".

The Conference condemned the Jewish Defense League as a "handful of reckless men", and stated that the only acceptable method of action was to work through governments, international agencies, and through conventional diplomatic channels to effect the liberation of Soviet Jews.

Conference members refused to accept more militant means such as economic boycotts or Kahane's insistence on harassment; instead, the final declaration was a mild one which demanded the recognition of the right of Soviet Jews to emigrate to Israel; a chance for Soviet Jews to live and raise their children as Jews in Russia and an end to the defamation of the Jewish people and Zionism.

ACTIVIST VIEWPOINT

The activist side was probably best summed up by Bernard Deutsch, the man who sponsored last year's hunger strike by Yascha Kazakov at the United Nations, on behalf of Soviet Jewry. Deutsch said, "This is a compromise reached in order to bring to this Conference personalities who would not otherwise have come. The saving of Russian Jewry must not be compromised."

ISRAELI AIR FORCE HAS THE ANSWER

JCNS exclusive from Jerusalem

The Israeli Air Force is confident that it has a total answer to Egypt's anti-aircraft missile system.

Israeli newspaper reports say that the country's pilots have used the ceasefire period to develop new techniques and absorb new equipment.

The Jerusalem Post's military correspondent has drawn attention to foreign reports of the delivery of Shrike missiles which home in on radar, of pilotless retrievable aircraft, and a great deal of electronic and other radar equipment received by Israel from America.

According to London press reports, Israel now has more than 60 American Phantom jets. An additional 12 are due to be delivered by May.

Israel is also said to be working on her own air-to-air missiles.

MONTREAL NOTES

JEWISH CHAUTAUQUA SOCIETY PRESENTS BOOKS TO LOYOLA

A presentation of books to Loyola of Montreal's Judaic collection in the Vanier Library was made by the Jewish Chautauqua Society to The Very Reverend Patrick G. Malone, S.J., President of Loyola of Montreal, at the Temple Beth Sholom on Friday, February 19th.

Under a grant from the Society in 1967, a resident lectureship in Judaism was established at Loyola, the first of its kind in Canada. Rabbi Leonard Poller was an initial recipient of the lectureship and is currently a member of the Faculty of Arts at the West End Jesuit College.

Rabbi Poller is himself a product of Jesuit higher education, having received his BSc. from the Universities of Scranton and Fordham. His courses at Loyola stress the historical significance of Judaism as well as its philosophical development, religious doctrines, rituals, observances, customs and practices.

Since the establishment of the Jewish Chautauqua lectureship at Loyola, contributions of books to the Vanier Library by the Society have substantially enlarged the Library's Judaica section providing students following theological courses with greater access to literary works of Jewish lore and culture.

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● We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

● In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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HUMAN RELATIONS

The fat years

DR. ROSE N. FRANZBLAU

QUESTION: I am married ten years to a most wonderful man, who supports me well. He is 40, I am 38. We have two children 7½ and 2½. He is a very good father.

We haven't had sex relations since the youngest was born. My husband sleeps on the couch in the living room. I am not a passionate person, but I'm not frigid either. I never asked him why. I am too embarrassed to talk about it.

I tend to gain weight. I take pills, get down to 120 pounds, and look wonderful. But then I put it all back on again. I now weigh over 215 pounds. He suggested that I go to Weight-Watchers, or for some therapy.

Recently, without his permission, I spent a large sum of money re-doing our 3½ room apartment. He wanted to use the money to move away into a larger apartment or house.

My parents live across the street and I didn't want to leave my mother. My parents don't get along well.

Before I married I used to take my mother along on dates. We take my mother everywhere with us on weekends.

ANSWER: A person who has a poor inner image of herself will put on layers of fat to disguise it. But she may at the same time fantasy that this is only a cover-up for the great beauty inside. Then when the layers of fat are removed, this will be discovered, and she will be sought out by one and all.

Overweight can also be a form of self-punishment. By not being attractive the person invites the rejection she thinks she deserves. At the same time, it can be a way of punishing, particularly those who are close to her, like parents or a mate.

By being overweight sometimes and normal other times, you stimulate your husband by your attractiveness, when he gives in to your demands, but obesity, when he doesn't.

Your real reason for not discussing the very important matter of your non-existent sex life with your husband is that you sense that you are responsible for the alienation. You are evidently the one who controls your family's life and makes the ultimate decisions, even if it is against your husband's wishes. The fact that your husband suggested therapy or joining the Weight-Watchers is proof of his faith in you, and his hope that you will be able to resume the normal, healthy love-life you once had.

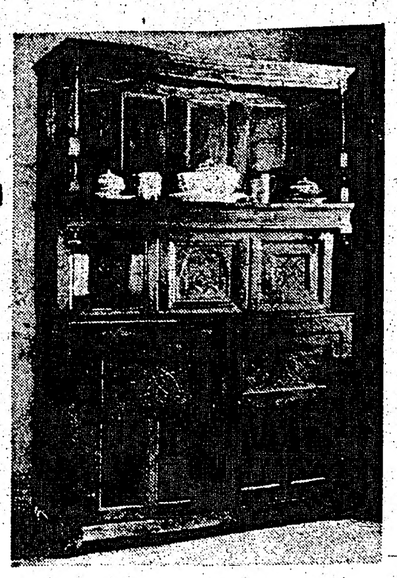
The over-attachment and dependency on your mother is basically your inability, even at this stage of your life, to give up and let go of your father. When you take her along with you on weekends, it is a way of keeping them apart, and also increasing the emotional separation between them.

You can be sure that if your parents really got along as poorly as you say they do, they would have broken up by now. At times, your mother probably wishes that you would move away, so that she could be freed of your dependency on her. Then she could return and be the wife she wants to be to your father.

The self-punishments you inflict on yourself will, in time, have a bad psychological effect on your children. The older boy must already wonder why his parents sleep in different rooms, and why he never sees his grandma and grandpa together.

Perhaps if you start out by joining Weight-Watchers, you will see that you can depend upon yourself, and not a pill, to lose weight. This will help you to see yourself as a healthier person, physically and psychologically. Then, you will not see therapy as a stigma, or a diagnosis of emotional sickness.

When you return to your husband and children, and begin to lead a fulfilling family life of your own, away from your mother, she will return to your father. Her resentment of you will diminish, as will your guilt and the need to punish yourself.



ANTIQUES FOR PLEASURE AND PROFIT

by J.G. Milner

JCNS exclusive from London

The most important rule in buying antique furniture -- and that means anything over 100 years old -- is take your time. Decide what you want, take a good look around and if you are not an expert, take the advice of one.

I know many customers who go to auctions, get carried away by the excitement of bidding and buy pieces they do not want. This is fine if you have money to spare and if you are willing to take a chance.

The best way of buying is, of course, to put yourself in the hands of an established and knowledgeable dealer. Your dealer has to take responsibility for buying authentic pieces. He would not be in the business if he were not prepared to take this responsibility and he would soon be found out if he were trying to deceive his customers. So, always deal with a reputable firm, for they will always buy things back from you should you decide to sell again, and often at a profit!

It is important to deal with a firm that can offer furniture you yourself really like. It is important to find a dealer who has your taste. He will buy things back from you simply because he originally bought the piece for himself and not for you.

Once you have found "your" dealer, do not rush into things. Look at a piece of furniture very carefully, go away and come back and look at it again. If there are no doubts whatsoever in your mind, buy it, but not before thinking "will it go with my other furniture". You must decide before you start collecting which period you really love, not just like, that is not enough: you have to live with it every day and most nights. I admit there are periods you can mix, but you have to be fairly decisve about the period.

To help you more let me mention a number of helpful hints. When you see your piece of furniture do not just think of its beauty, but think of it also as an investment. Buy only really fine pieces. They need not cost thousands of dollars. Pick up a lovely Regency sewing box or small pieces for under a hundred dollars. Remember too: you might have a huge dining room or hall, but what will happen when it comes to reselling the furniture.

Homes and rooms are getting smaller, so try and buy the right size furniture; not necessarily small as there are a few houses which can take a huge four poster bed. Keep this in mind. Try to buy things that are absolutely original throughout. Often you will find that handles on a chest of drawers are new. This is very unfortunate but there was a dreadful tendency at the turn of the century to replace handles with wooden knobs.

Do not buy a piece if you want it to appreciate, when half is old and the other half added at a later date. You often find bureaux bookcases where the bottom part is old and the top new or a later addition.

Never buy a piece of furniture out of period. This means only buy pieces that were made in their period. It is no good buying a George II sideboard made in 1890 You will find that it will never appreciate in value, because it is only reproduction furniture.

When you start collecting, most customers are in a rush to furnish their houses. Obviously you need certain pieces, so look around carefully. It will take some time to find what you want, and you will make mistakes, unless you are very lucky.

In the end you will find that you buy pieces that really mean something to you and you will have the satisfaction of sitting on, or living with a potential goldmine.

Little Children, Little Troubles

by Ruthie

When my children were all under the age of ten, I smirked whenever I heard someone say, "You're complaining? Your children are still babies. Wait! Little children, little troubles; big children, big troubles."

"Oh, yeah?" I'd think. "A lot you remember!"

What could be more exasperating than having the phone ring, hearing the sizzle of the milk as it boils over, and bathing the baby—all at the same time? Try it. Especially when hubby comes home from work a little earlier than usual and dinner isn't ready!

Did you ever feed a baby who refuses to eat? Sweet brat! You pour into his mouth the first spoonful of pablum. You follow with the second spoonful. Then comes the third. What you fail to notice is that the darling doesn't swallow. All of a sudden, "Ker-choo!" He sneezes it all right onto your face. Some fun! You feel like throttling him, but all you say is "GESUNDHEIT!"

The "apple of your eye" is four years old. You present him with, say, a sister. Isn't it wonderful? Wonderful, my eye! Junior hankers for attention as never before. It seems as though he deliberately injures himself just so that he can run crying to you. It comforts him when you kiss his "boo-boo." Or else he pokes baby or pours her milk down the drain when you're not looking.

"Psychological," says the doctor. "He's jealous. Allow him to feed the infant or hold it. He'll snap out of it."

You're ready to comply when Junior does an about face. You become upset because now he doesn't so much as look at his sister. Squirting water from a pistol is more fun.

As they become older, you discover more gray on your head.

"Will the time ever come when they'll be self-sufficient?" you muse.

Soon, soon.

Junior cannot decide between finishing law school and getting married. Nor does our advice help much.

Sister? All you hear is, "I need this. I need that. I wore this dress TWICE. I won't be caught dead in the other. Why can't I be like other girls? Why can't you be like other mothers?" And so on.

The family becomes frantic when, one fine day, Janie announces her decision to quit school.

"Finishing Grade XII is enough. I want to work."

"What!" sputters Dad. "With the world so full of competition, you want to throw away an education? I wish my father had forced me to finish school."

"Well, all my friends are working."

"My friends, my friends!" I join in. "Must you always follow your friends? If they jump off the roof, do you have to do the same? Why don't they learn from you once in awhile?"

Nothing helps. It's a pity, wasting your breath. You feel as though you're on a merry-go-round.

Oh, for the days when they were babies! Sure, it was rough. But YOU were the boss. You knew where they were every minute of the day. You didn't have to worry when they'd come home at night. You were exhausted from sheer physical activity. Yet nothing could compare with your peace of mind after the darlings were safely tucked in their beds.

Yes, you find yourselves thinking, "Little children, little troubles . . . "

(Copyright North American Press)

TORONTO WOMEN'S NEWS

CLANTON PARK SISTERHOOD LUNCHEON

Clanton Park Sisterhood held a springtime luncheon meeting, February 17th, at the synagogue.

The meeting was called to order by Mrs. M. Lister and the minutes were read by Mrs. Z. Kuperstein.

Plans are now under way for the annual tea to be held at the home of Mrs. J. Kranz of Erica Ave., in June. Mrs. M. Feldman spoke of the need for people to take the elderly into their homes for the Seders and also throughout Pesach.

After an enjoyable lunch prepared by Mrs. L. Korzen and her assistants, Mrs. Davids led the women in the Birkat Hamozone.

The guest speaker, Mr. Dick Woods of Yorktown Florists, was then introduced by Mrs. D. Nemtzov. He demonstrated flower arrangements and gave the ladies hints on flower care.

The four arrangements by Mr. Woods were raffled off and won by Mrs. S. Edell, Mrs. P. Kopstick, Mrs. D. Nemtozov and Mrs. M. Weinstock.

DONOR DINNER AND FASHION SHOW

Shaarei Shomayim Sisterhood presents its Annual Donor Dinner and Fashion Show on Tuesday, March 23, 1971, at 6:30 p.m., featuring original fashions by Douglas Currey. Mrs. Merle Young, Sisterhood President, will preside.

Spearheading this project are Mrs. Jennie Basser, Mrs. Elaine Spring, and Mrs. Florence Reiber.

RECIPE FOR THE WEEK

SALAD FOR COLD CUTS

For a really delicious salad please remember: Cook vegetables only until they are just tender; and pay special attention to the salad dressing.

Finely chopped onion gives added flavor to any dressing used with cooked vegetables. Or the onion can be grated so that the flavor is there without the texture.

SPICED MUSHROOMS

These can be served as part of a mixed hors d'oeuvre or as a relish. The dressing is sufficient for 1 lb. of mushrooms if required.

INGREDIENTS

1/2 lb. small mushrooms, cut lengthwise in quarters, or left whole if button; 4 tablespoons salad oil; 2 tablespoons wine vinegar; 1 teaspoon salt; 1 teaspoon grated onion; 1 crushed clove of garlic; 10 grinds black pepper; 1 level dessertspoon chopped parsley.

METHOD

Simmer the mushrooms in a squeeze of lemon juice and salted water to cover for five minutes. Drain well and mix with salad dressing ingredients which have been shaken together to form an emulsion. Cover and leave till quite cold.

SPRING BEANS PIQUANTE

The whole "haricots verts" are the best; but sliced, frozen, green beans (cooked very lightly) can be used.

INGREDIENTS

1 large packet frozen beans; 1 can or corn; 1/2 small onion, finely chopped; 2 teaspoons sugar; grind of black pepper; 3 tablespoons salad oil; 4 tablespoons vinegar; chives in season.

METHOD

Cook beans until barely tender. Rinse in cold water. Drain and mix with corn and chopped onion. Beat together the oil, vinegar and sugar with pepper. Blend with the vegetables.

RICE RAVIGOTE SALAD

In this salad, the chicken is actually mixed in to make a meal in itself.

INGREDIENTS

3 cups cooked rice (use long-grain rice. You will need to start off with about 1 cup of raw rice).

THE DRESSING

Two tablespoons olive oil and 1 tablespoon wine or cider vinegar; good pinch of salt and plenty of black pepper (shake together in jar until thick); 1/4 pint mayonnaise; 1/2 level teaspoon curry powder; 1 teaspoon lemon juice; 1 tablespoon chopped chives or parsley; with flesh from 1/2 large boiler or a whole cooked roaster, cut in dice; 3 canned pimentos; 1 large green pepper, diced.

METHOD

As soon as the rice is cooked, toss it in the vinaigrette dressing; blend the mayonnaise with the curry and lemon juice. Mix the diced cicken with the rice, pepper and finely diced pimentos, then stir in the curry mayonnaise. Serve on crisp lettuce. Serves six.

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wish to inform our customers and friends that due to the fire which destroyed our No. 7 Brunswick store, the business is now relocated at 170 Brunswick. All at Greenspans extend sincere thanks for the privilege of serving the Jewish Community in Toronto and Ontario for the last 50 years, involving three generations. You may rest assured that we will vigorously strive to maintain our good service and provide you with the highest quality of fresh meats, poultry and delicatessen products.

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APPETIZERS:	Spicy gefilte fish, horseradish, chopped chicken livers or chopped eggs and onions	
SOUPS:	Chicken Consomme with matzo ball or matzo farfel	
SALADS:	Tossed salad, vinaigrette dressing or cole slaw salad.	
ENTREES:	Roast stuffed half broiler	$3.95
	Roast, sliced young turkey	4.25
	Whole, boned, stuffed squab	4.95
	Roast young brome duckling	4.95
	Roast sliced brisket of beef	4.75
	Roast, sliced filet of beef	5.25
VEGETABLES:	Oven roast potatoes or potato crunch. Pineapple & carrot taimmes or seasonal vegetable	
DESSERTS:	Brandied fruit compote, passover chiffon cake, macaroons, macaroon chocolate cake, lemon angel cake, pineapple cake, applesauce	

A LA CARTE for the Do-It-Yourself balabusta

APPETIZERS:	Gefilte Fish .40 serving, Baked carp .50 serving, Chopped Liver 1.60 lb. Chopped Eggs & Onions 1.35 lb.
SOUPS:	Chicken consomme 3.00 gal. (serves 15) Beet Borscht 3.00 gal. (serves 15)
CONDIMENTS & VEGETABLES:	Fluffy, floating matzo balls .25 each, Cole Slaw Salad .20 serving, Cucumber Salad .25 serving, Tossed salad .20 serving, Potato pudding $4.00 pan (serves 20), Potato crunch $4.00 pan (serves 20), French cut beans .30 serving, Carrots and pineapple Tzimmes .30 serving.
ENTREES:	Roast stuffed broilers 3.50 ea., Whole roast turkey 1.65 lb. Stuffed boned squabs 2.95 ea., Baked Viennese meat loaf 1.50 lb., Veal Cutlet in matzo meal 1.00 ea., Roast brisket of beef 3.25 lb., Roast prime rib of beef 3.50 lb.
DESSERTS:	Lemon Angel Roll .35 serving. Brandied compote .35 serving. Macaroon Tortes 6.00 ea. Pureed applesauce .35 serving. Pineapple upside-down cake .35 serving. Chiffon ring cakes 5.00 ea. Plain or chocolate macaroons .50 cents dozen. etc. etc. etc.

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WHY WE MUST STAND FAST

by Menahem Begin

2nd of 2 parts

This week the Canadian Jewish News continues Menahem Begin's analysis of "Why We Must Stand Fast".

Now let us consider the map again. Were the Suez Canal open, what would happen to the free world? Between Mers-el-Kebir and Port Said a Soviet war fleet is now plying the blue waters of the Mediterranean: twenty-four Soviet warships, twenty-four auxiliaries, fourteen submarines, a tremendous fleet. If the Suez Canal had been open for the last three years a large part of that fleet would have come via the Canal first of all into the Persian Guld, then to the Somalian, Eritrean and the Ethiopia shores, and then into the Indian Ocean. The whole relationship of strength between the Communists and the free world would have changed to the detriment of the latter, because in the Persian Guld the appearance of the Soviet fleet psychologically would have a decisive influence on Iran and Iraq, with Iraq looking to Moscow and Iran to the West. Somalia and Ethiopia, because of their conflict over Eritrea, would be affected, Somalia being a virtual Soviet puppet even now. Aden, the gateway to the Indian Ocean, under a so-called leftist pro-Soviet government, would immediately be put at the disposal of the Soviet fleet. That would be the most far-reaching strategic change between the free and the enslaved Communist world. Yes indeed, Israel renders services to the free world at the very same time when we are asked to give up our security, even the chance for survival. Why should it be so? Israel is a faithful ally of the free world and Israel is entitled to expect reciprocity from the free world.

RIGHT TO JEWISH SELF-DETERMINATION

There are people who say that we deny the rights of the Arabs. What rights do we deny? Self-determination, Arab national self-determination, finds it expression in our time in fourteen sovereign Arab states with a territory above twelve million square kilometers, and in the near future there will be four additional Arab states around the Persian Gulf. Do they need for the purpose of national self-determination a fifteenth or nineteenth state except for the sake of a devouring imperialism, an Arab imperialism which wants to annihilate and to subjugate our country.

We should not forget the Jewish right to self-determination. The man who brought into this world the very term and the idea and concept of national self-determination was your great President Woodrow Wilson, and he nominated a committee and on the 21st of January, 1919; this Wilsonian Committee stated as follows: "It is right that Palestine (this is the foreign name for the land of Israel, for Eretz Israel) should become a Jewish state, if the Jews being given full opportunity make it such. It was the cradle and home of that vital race which has made a large spiritual contribution to mankind and is the only land in which they can hope to find a home of their own, they being in this last respect unique among significant peoples." More than fifty years ago this great country accepted the idea that Eretz Israel, Palestine, should become a Jewish state as an expression of the right of self-determination in the only country in which we can find self-determination on behalf of the Jewish people.

Now permit me to cite the basic facts about the refugees. There are seven hundred thousand Jewish refugees from Arab countries whom we absrobed. There are four hundred and fifty thousand Arab refugees under our jurisdiction. We will solve their problem, with some help of course. So, together, tiny Israel will solve humanely and effectively the problem of one million two hundred thousand refugees. Fourteen Arab countries with twelve million square kilometers with all their oil, with all their treasures, with all their riches cannot solve the problem of the very same number of refugees, their own brethren. They could have done so twenty years ago. They could do it anytime. They only want to keep it as an open sore against us, but we must make the truth known.

There is no reason to doubt ourselves at this time. In 1897, Theodor Herzl at the first Zionist Congress said the land of Israel belongs to the Jewish people and all those who must or who want to will go there. We were then ten percent of the oppopulation in the country of our ancestors. Twenty years later, in 1917, Eretz Israel was promised, or repromised, to our people with the acceptance of the United States of America. We were then fifteen percent of the people. Twenty years later, in 1937, there was the Royal Peel Commission, when we

Menahem Begin is Chairman of the Gahal Party in the Israeli Knesset.

were twenty-four percent of the people of Eretz Israel. Our master and teacher Jabotinsky told the Peel Commission: yes, we do want a Jewish state; every nation, small and large, has got a state; why are we deprived of our own sovereign statehood? One of the members of that Commission pointed out that Jews were in the minority; Jabotinsky said, "open the gates" then we shall have a majority; give us a fifty-one percent majority and we shall have a Jewish state. Now we have a Jewish majority in Eretz Israel of sixty-six percent -- it grew by two percent in the last two years since the Six Day War. It grew by Shivat Zion, and there is a great, Gold bless it, aliya from the United States. There even is a smaller but morally even greater aliya from Soviet Russia.

RUSSIAN JEWRY

There is something astonishing about the young Jewish generation in Soviet Russia. A miracle, a real miracle has happened in our life and history, probably unknown since the days of the Hashmonaim. The young generation of Jews in Russia has come back to our people fifty years after the Bolshevik revolution, after being miseducated by the Komsomol. I meet them almost every week when they come from there. The Soviet secret service cannot crush them anymore. They are not afraid.

I can tell you something about the Soviet secret service. I was there many years ago. I met them, by day and especially by night. Later I met Mr. Chubakin, the Soviet Ambassador to Israel, and I told him "do you know that I was in your country?" He said, "Yes, but not under good conditions." This was the Russian understatement of the year, and during those nocturnal interrogations the Russians tried to onvince me, among other things, to confess to them that I was a British agent. The British never believed it, but the Russians tried to make me believe it. So we have our experiences.

And yet, now come the youngsters. They knew nothing about the Jewish people, nothing! They knew nothing about Eretz Israel, nothing! They sent them to Siberia, to concentration camps. They remain unbowed, possessed of an indomitable will; I talk to them, and I hear them. What a wonderful phenomenon in our history. They come back. One of them told me: "As you know, we want you to stand steadfast, not to withdraw, not to retreat. And we said to ourselves, rather let us perish there. You should not withdraw." I got frightened. I said to her: "My child, we are not going to perish. That is finished. No more Massadas. If ever our people should have to fight again, with God's help, there will be again a Modin, and there will be victory in heroism and not heroism with downfall." I told her she was mistaken; we are not going to perish. She said: "No, you misunderstood me. I will explain what I meant. In Russia a rumor is going around according to which if Israel withdraws as comrade Kosygin would like, then Russia will let the Jews go to a diminished Israel. Our children dared say, rather let us be left in Russia and perish there, but Israel should stand where she stands now."

Zionism in Russia is now a matter of sacrifice, of self-sacrifice and heroism. Praised be God that we have lived to witness this. And you should wage this campaign for our brethren in Soviet Russia until they will let them go. They will let them go. The Jewish problem under Communism has become a Russian problem. In the Seventies, with God's help, we shall see tens of thousands and hundreds of thousands of them coming back to Zion, to Eretz Israel. If you wage this campaign relentlessly, courageously, utterly, then this hope will be realized before our own eyes.

WITH VIGILANCE, PEACE WILL COME

Some people have questions about our enemies' claim that they want to liberate occupied territories. The historic truth is that they want to reoccupy liberated territories. How can peace be made if the Arabs won't agree to have any kind of Israel? The Arabs never made peace with a partitioned Eretz Israel. In 1947 and 1948 there was a readiness (by most Jews) to accept a state of Israel in a small portion of Eretz Israel, but the Arabs refused to accept it. They waged war against us, and for that war we paid the price of 6,000 of our best men. (In those days it was one percent of our population. It would mean nowadays 25,000 killed -- abominable figures. In the Six Day War we lost 791 of our fighters; 25,000 would have been a biological danger to our very existence). And after that, for eighteen years, they have attacked us day and night -- men, women and children; they never made peace qith a partitioned Israel. Now, on the other hand, concessions are being suggested to them and they say no. Their demand that Israel retreat to the lines of 4th of June evoked this comment from my colleague the Foreign Minister of Israel, Abba Eban: "When I look upon those lines I see Auschwitz." Eban speaks a better English than Shakespeare used to use, and when Abba Eban says 'Auschwitz', though I say there will never be an Auschwitz again, there is something in such a statement: the knowledge of danger to our very existence and survival. The Arabs are demanding the lines of the 4th of June, and promise then again to attack us with their rockets.

So we want peace, we yearn for peace; peace will come, one day it will come, but only if we guard our lands, our historic right and our national security.

Let us have a look at our history over the course of thousands of years. We can see a cycle of building, destruction, renewed exile, return, disaster, uprising, dispersion. This is the cycle in our history. Our generation saw the greatest tragedy: every third Jew got killed only because he was a Jew. All the Jews were sentenced to die -- the greatest tragedy in the annals of mankind. On the other hand, the same generation saw the highest ascendency of our people through our own efforts. Nobody gave us our freedom. We conquered it with our sacrifice, with our national peoples' efforts in Israel and throughout the world.

In this generation we must give each other an oath that we are going to close that cycle in our history; to close it now; now in our generation we will stand together. All Jews will stand together courageously whether in Eretz Israel or in the Diaspora and we shall resist any pressure that Israel should return to those conditions in which the enemy would have threatened her with utter extinction and extermination. And so all of us Jews devoted to Zion and to Israel and men of good will, free men of good will, all of us, can secure life, liberty, and human dignity to our people so that they may live to be the pride of the free world from generation to generation for ever and ever.

Pages from the Past

PURIM IN YEMEN

Operation "magic carpet" signaled, for the most part, the end of Jewish community life in Yemen. This mass transportation of Jews from Yemen to Israel immediately upon the heels of independence of the Jewish State, moved me to delve into the past of this ancient segment of the Jewish people and to record their folklore and customs.

As the Festival of Purim approaches, we shall look at the way Yemini Jews have observed this holiday throughout time.

FESTIVE PREPARATIONS

Our Sages have taught that with the beginning of the Hebrew month of Adar we increase our joys and celebrations. The Jew who, during the year, faced economic hardships, could at this time look forward to a season of merriment and release from everyday cares. At the very beginning of Adar preparations to create a festive mood and set the stage for Purim began among the Jews of Yemen.

"The Jews had light, and gladness, and joy, and honor"
Esther 8:16

Dr. S.I. Eckstein is the spiritual leader of Congregation Beth Shalom in Ottawa.

An expert on the customs of the Sephardic Jews, Dr. Eckstein has written and lectured extensively on the differences between Ashkenazim and Sephardim as reflected in recent Responsa literature.

He received his smicha and the Doctor of Hebrew Literature degree from Yeshiva University.

On the Sabbath before Purim, Shabbat Zachor, special readings were given which included "Remember what the tribe of Amalek did to you" (Haman the Purim villain was believed to be a descendant of this evil tribe), and the haftorah from the Book of Samuel which describes King Saul's military successes against Agag, King of Amalek (according to tradition Esther and Mordecai were descendants of the same tribe as Saul, the tribe of Benjamin).

At this service it was also customary for the Hazan to recite a special hymn "Tikun Purim", composed by Yehuda Halevi. This hymn was chanted with the cadence used in reading the Scroll of Esther and relates the story of Purim in a poetic format introducing the worshippers to the mood of the approaching festival.

CHILDREN AT PURIM

No other holiday brought the children of Yemen such delight as the Festival of Purim.

As the holiday drew near, each child would discreetly ask his mother to prepare for him a little linen bag in which to place the coins he would undoubtedly receive from relatives and friends. He would then ask his father to get for him a "Haman", a small, wooden toy carved to resemble a cart and its rider, at the local carpenter's shop.

On the Fast of Esther children would be dismissed from class early. They would then venture out into the city streets with their "Hamans", each child calling out to the others in Arabic, "Here comes Haman on a crippled horse. Let him be blown up and destroyed".

In the evening the children would accompany their parents to the synagogue for the reading of the Megillah.

CELEBRATING PURIM

On Purim Eve the father, accompanied by his wife and children, would go to the market place to purchase sweets and other necessities for the holiday.

In many communities it was not customary for Jewish women to shop in the market place throughout the course of the year. On Purim Eve, however, they all went shopping accompanied by their families. The noisy market, filled with holiday gaiety, held a plentiful display of sweets and other customary Purim delicacies.

Everyone regarded Purim as a true holiday. Business dealings came to a standstill and only stores selling meat and vegetables were open for a few hours in the early morning.

For breakfast all children would be given hard boiled, roasted eggs with brightly painted shells. A type of unleavened cake made of flour, eggs and sugar was also served.

During the morning the children would handle the important task of delivering the "shalach monos", the delicacies that are sent from house to house as Purim gifts.

In their "tour of duty" the children would have their small change purses filled with coins. They would not ask outright for money, but would stare at the recipient of the "gift package" in such a way that the latter would readily surmise their intent and given them some coins.

This same type of stare was also put to good use when people left the synagogue following morning services.

PURIM AFTERNOON

On Purim afternoon the market area closed down and the streets were empty and silent.

The entire family assembled at home and the traditional Purim "seuda" was served.

Before eating the meal, the household gathered around the table laden with holiday foods and the parents would take a little of each item on the table and offer it first to the daughter of the family who had become a bride during the past year.

The head of the house would then call for complete silence and would chant the Megillah for the benefit of the women who had not yet fulfilled the requirement of hearing it read. Prayers after the meal were followed by singing and rejoicing around the table.

Alcoholic beverages, especially "arak", red and white wine, were prominent on every Purim table. Even children of eight and nine were given a little to drink.

The poor would go from house to house and were offered the best of the holiday table. After the family festivities, during the late afternoon the adults slept, while the children played special Purim games outside.

The Jews of Yemen celebrated Purim to its fullest, and, with their dedication to tradition, have passed many of their colorful customs on to their children.

THE ARTIST AND HIS WIFE JOIN NETURE KARTA

by Moshe Ron
CJN correspondent in Israel

Mea Shearim, Jerusalem, is the quarter of the Neture Karta, the community of ultra-Orthodox Hasidim who are called "Guardians of the Holy City".

In Mea Shearim everyone is still talking about the wedding of the renowned artist, Michael Fayser, the product of an assimilated family of French Jews, who became religious and joined the Neture Karta.

After being converted to orthodoxy, Michael Fayser married an American woman, Rachel Formele, who had converted to Judaism after coming under the Hasidic influence of the Habad movement while still in the United States.

The wedding of the young painter and his beautiful bride was celebrated in an atmosphere of glory and splendor. Fayser had grown sidelocks and a long beard. Arrayed in his finest, he came to his wedding dressed in a long silken gown, a fur-trimmed hat and white socks.

The ceremony took place at the famous Tora Wagire Yeshiva in Mea Shearim, after which the guests assembled at the home of Rabbi and Mrs. Amram Blau where Fayer's painting, "The Wailing Wall", was prominently displayed. The dancing, singing and rejoicing continued late into the night in the inimitable Hasidic style.

The Neture Karta in Jerusalem now counts a world renowned artist among its members as well as several elegant women who converted to Judaism and became enthusiastic followers of the Neture Karta way of life.

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